

OLD SOUTH CHAPEL.

Birthplace of the Boston Association.

GEORGE WILLIAMS,
 London, about 1864.
 CAPT. T. V. SULLIVAN,
 Organizer, December 29, 1851.

GEO. M. VAN DERLIP,
 Author of Letter, June, 1850.
 DANIEL S. FORD,
 Publisher of Letter, October 30, 1851.

HISTORY OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION



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SCHOOL, SPRINGFIELD, MASSACHUSETTS. ***



BOSTON :
PUBLISHED BY THE YOUNG MEN'S CHRISTIAN ASSOCIATION.
NINETEEN HUNDRED AND ONE.

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FRANK WOOD, PRINTER
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PREFACE.

THIS book has been written as a contribution to the Jubilee of the American Associations. I hope that its perusal will give a clearer conception of the problem before the Association and of the work which it has undertaken. May we not also look for a deeper interest in the immediate future in Association history and in the preservation of records of local societies? A number of prominent Associations will soon pass their fiftieth anniversary. It is an opportune time to study the history of the entire movement.

The success of this volume is largely due to the excellent records of the Boston Association, and the publications preserved in the Bowne Historical Library at Springfield. This is a fairly complete collection of publications regarding religious work among young men. The data referred to in this book can nearly all be found in this library.

I am largely indebted to Mr. Russell Thompson, author of the History of the Cleveland Young Men's Christian Association, for the gathering of data for this work. Chapter X., relating to the future, is based upon direct information secured by him from the present administration, and is not simply an ideal picture presented by the author.

The illustrations which present a pictorial history of the Boston work have been collected and arranged by Mr. Geo. W. Mehaffey, General Secretary of the Boston Association.

It is my earnest hope that this volume will prove a real addition to the literature of the Association, and an inspiration to all who are interested in the extension of Christ's kingdom.

L. L. DOGGETT.

International Y. M. C. A. Training School,
Springfield, Mass., April 27, 1901.

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(The illustrations were furnished by Suffolk Engraving Co.)

HISTORY

OF THE

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

CHAPTER I.

FOUNDING OF THE BOSTON ASSOCIATION, 1851.

RELIGIOUS SOCIETIES FOR YOUNG MEN—THE VAN DERLIP LETTER—
CAPTAIN SULLIVAN—MEETING AT THE OLD SOUTH CHURCH—THE
CONSTITUTION.

THE Young Men's Christian Association is one of the great practical expressions of modern Christianity. It came into being at the dawn of the new industrial and scientific era. It has been shaped by modern conditions, and is dominated by modern ideals. It touches the city problem at the most vital point—young manhood. It recognizes the unity of man in body, mind and spirit. It grasps the strategic opportunity presented by youth. It utilizes the scientific principle that environment is a moulding influence. It is based upon the economic doctrine that specialization and the division of labor are the key to progress; it is an agency of the Church devoted to a specific end. It has come into being to meet one of the needs of the times—the ministering to young men under modern conditions wherever found—in the city or the college, on the railroad or in the army or navy.

The first Young Men's Christian Association was founded by George Williams in London in June, 1844. Through three almost simultaneous and wholly independent channels knowledge of this undertaking was conveyed to the United States and Canada in the Fall of 1851. The three cities where this information took root were Montreal, Boston and New York. Of these Montreal was the first, but it was the movement at Boston, the earliest in the United States, which led to the founding of other Associations throughout the continent, and which gave the distinctive type to the American work. The Boston constitution placed the control of the Association in the hands of the evangelical church, and it created the committee system of work by young men. Its rapid growth, its marvelous and early success, and

its zeal in pushing the movement in other places, led to its establishment in a very few years in cities as widely distant as Chicago, St. Louis and New Orleans. Knowledge of the Boston Association led the young men of New York, who were about to abandon an attempt at organization, to form a successful Association.

It was the Boston constitution which was adopted by nearly all of the early societies. It is this pre-eminence which has caused Boston to be chosen as the host of the semi-centennial gathering arranged for June eleventh to sixteenth, 1901.

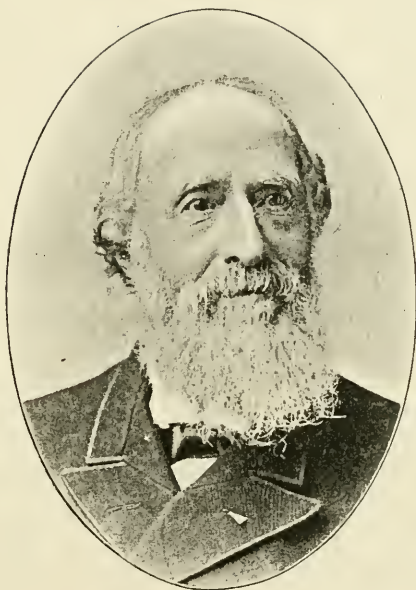
It is impossible to determine the precise dates at which the earliest informal conferences were held in any one of the three cities. In New York the first conference of four young men at the home of Mr. George Petrie was sometime in November, 1851, and in both Boston and Montreal the time was nearly the same. In the case of Montreal and New York the London impulse was conveyed directly by young men who had visited the parent Association, and who, upon returning, set about organizing similar societies.

The first suggestion of the Boston Association was in a letter from a New York student named George M. Van Derlip, which appeared in the *Watchman and Reflector* of Boston, October 30, 1851. The Montreal and Boston movements not only began independently, but developed for some time without either knowing of the other's existence, and the Canadian Associations did not come into contact with the movement in the United States until the Buffalo Convention in 1854. The Boston movement developed so much more rapidly than that in New York as to largely shape the organization of the New York Association, and to leave the impression in after years that New York gained its only impulse from the New England society.

It is interesting to notice in this connection that New England under Boston's leadership had many years before carried on an active religious work among young men. During the latter part of the seventeenth and the early part of the eighteenth centuries religious societies among young men starting in Boston spread throughout New England. Some of these continued into the nineteenth century, and one Boston society in Dorchester had an organic existence from 1698 to 1848, a period of 150 years. This is a longer existence than that of any other religious society among young men of which we have any knowledge.*

The personality around whom this early religious movement centered was the Rev. Cotton Mather, who became a member of one of these societies while yet a lad about the year 1668. In his volume entitled

*Thesis on Early Societies Among Young Men, by W. H. Chapin.



SIR GEORGE WILLIAMS.

London, 1901.

Essays to do Good he has preserved a constitution and an account of the work of these young men. Later these societies were stimulated by the great awakening in 1734, and were much encouraged by the Rev. Jonathan Edwards. It is interesting to notice the theological basis which he incorporated into the constitutions of many of these bodies. These were long doctrinal statements. In a manuscript of Cotton Mather's, entitled *Paterna*, which he prepared shortly before his death for his son Samuel, parts of which are now in the Bowne Historical Library, Cotton Mather said:

"I will further inform you, my son, that a singular advantage to me while I was thus a lad, was my acquaintance with, and relation to, a society of young men in our town, who met every evening after ye Lord's day, for ye services of religion. There we constantly prayed, both before and after the repetition of a sermon, and sang a psalm: taking turns in such devotions. We then had a devout question proposed a week before: whereto any one present gave what answer he pleased: and I still concluded the answer. As ye Lord made poor me to be a little useful unto these, and other meetings of young people, in my youth, so he made these meetings very useful unto me. And my probationary essays among them had a more than ordinary influence upon my after improvement."

These societies had the purpose of meeting the spiritual needs of the young men of those days. They were made up only of young men who were professing Christians. The spiritual depression through New England forty or fifty years after its first settlement had led to many serious problems. The strict Puritan Sabbath began on Saturday night and ended Sunday evening at six o'clock. In many places the young people had fallen into the habit of spending Sunday night in public "frolics" which led to disorder. These young men's societies were formed to counteract this tendency, by holding meetings on Sunday evening somewhat similar to our young men's prayer meetings and young people's societies of the present day. They consisted of prayer, singing, discussion of topics, and occasionally a sermon. One of the rules states: "We oblige ourselves to repair to our respective homes when the meeting is ended, that we may not fall into bad company, and that we may as much as in us lies avoid ye temptations of Satan, to what may be unbecoming our profession and character, for we are persuaded of his endeavors to hide our profiting by such opportunities."

The members also agreed to have charity towards one another, to admonish one another; and it was understood that no backbiting should be tolerated. Young men who were believers desiring to be admitted were first taken to the home of the minister, where their qualifications

were considered. The work was chiefly for developing the spiritual life of young men who were professing Christians, but some effort was made to win others, and to a considerable extent these societies ministered to the spiritual needs of the young men of New England during the early agricultural period. They bore a close relationship to the Church and were largely controlled by the pastors. To determine their real strength is difficult, but records exist of over thirty societies, and it is probable that they were quite general throughout the parishes of Massachusetts and other New England States.

In the meantime a profound social change had taken place. The simplicity of the colonial days had gone. By 1850 Boston had become a city of 136,831 inhabitants, and was the center of a rapidly growing group of suburban towns. New England was becoming the workshop of the new world; its cities were being crowded with young men. Perhaps in no part of the world did the industrial revolution, which is housing mankind in cities, take place with more rapidity. During the forty years between 1850 and 1890 the rural population of New England increased but 12,000, while the urban population increased 1,200,000—one hundred times as much. Boston was the fourth city in size in America. It was a recognized leader in culture. From its foundation it had been characterized by intense religious earnestness. It was a center for both the Congregational and Baptist denominations. The Methodist and Episcopalian churches were also strong. Boston had been the battleground between the liberal and orthodox forces of the Protestant Church, and it was without doubt the divergence of view between these bodies which led to the adoption of the early test for active membership in the Association:

The founder of the Boston Young Men's Christian Association was Capt. Thomas V. Sullivan. Captain Sullivan was of Irish descent. His grandfather, Valentine Sullivan, was educated in Ireland for the priesthood, but in 1752, having grown out of harmony with the tenets of the Roman Church, he wrote a renunciation of Catholicism and signed it in his own blood. This document is highly poetic in character, and reveals his intense religious nature and impassioned feeling. In the post-script he exclaims, "Oh, Pope, I will be a plague unto you." This sentiment made life in Tipperary county so unpleasant that he came to America. He settled in New Hampshire, and died as a soldier under American arms at Fort Ticonderoga. Both he and his son were active members of the Baptist Church. Thomas was born in Boston in the year 1800. He was of an active, restless disposition, full of spirit, and seems to have inherited his grandfather's fervid religious nature. He

early yielded to an impulse to go to sea, and his career on the ocean abounds in adventure. He had several narrow escapes from death. He gathered what was a fortune for his time, and in 1831 owned three ships. In that year, however, these were lost at sea, and he was involved in debt.

A period of deep depression followed, during which a radical change took place in Captain Sullivan's life. The year 1833 he marked as the turning point in his experience; from that year he dates his conversion, and it was during that year that he determined to devote his life to religious work. For some years he still continued at sea, in his voyages combining missionary effort with business. In 1834, near the mouth of the Orinoco river, he encountered a pirate, and attempted to preach to the crew. That same year he made a missionary trip into Brazil. On board his vessel he carried a Bethel flag, and a supply of Bibles and tracts printed in several languages. He had a revival at sea in which his crew was converted.

About 1836 he left the ocean with the intention of giving up his life entirely to religious work. In that year he assisted in the formation of the American Bethel Society at Buffalo, which labored among the sailors on the Great Lakes. In 1840 Captain Sullivan was appointed a chaplain of this society for Port Oswego, and a year later he was made a missionary at large for Lake Ontario, with instructions to hold services wherever possible for sailors. In 1842 he established at Oswego the first sailors' home on the Great Lakes. In 1847 he returned to Boston, and almost immediately, at the suggestion of a friend, entered upon a self-appointed work—"as marine missionary at large for the port of Boston." He continued in this service until the Spring of 1852, when he moved to Woburn, Mass., where he remained until he died, January tenth, 1859.

Captain Sullivan was a man of marked denominational liberality. He was an advocate of religious work on a union basis, and his missions were conducted on this plan. Although a member of the Baptist Church, even in that day when denominational lines were closely drawn, he did not hesitate to partake of the communion in other churches. As marine missionary he had an office on one of the wharves in Boston harbor, and made a practice every Sunday morning of holding services on some vessel, which was announced by raising the Bethel flag. He also engaged in the distribution of religious tracts among seamen.

In carrying out his mission work Captain Sullivan had drawn around him a group of Christian business men who contributed toward its support. What is more significant, he had also organized a corps of young

men from the membership of various Boston churches who participated in his work. These young men distributed tracts and helped in various forms of religious effort. It was this body of young men, and the assistance of these contributors, which enabled Captain Sullivan to inaugurate the Boston Association on a vigorous and successful basis. It is also interesting to note that for a long time the Boston Association carried on an active work among sailors. Members of Captain Sullivan's family who are now living state that these young men and these givers threw themselves heartily into the new movement. It is probable that their co-operation and financial support account for the vigor of the Boston organization, and to some extent for its leadership in the early days.

Just how Captain Sullivan became interested in pushing a work among the young men of Boston is not clear, though it is reasonably certain that the letter describing the work in London gave him his first knowledge of the Young Men's Christian Association, and led him to urge that a work for young men should take that form of organization. A Unitarian paper in 1852 stated that "there were those who before the Young Men's Christian Association was contemplated had already taken some steps toward forming a society of a religious character, embracing every denomination." The letter which gave to the Boston churches the knowledge of the London Young Men's Christian Association, and which appeared in the *Watchman and Reflector* of October 30, 1851, had been received the year previous by Mr. Daniel Ford, then one of its editors. Mr. Ford received this letter, and in after years said: "When I read the letter first I pigeonholed it, not thinking it then of sufficient interest to use. Afterwards something again called it to my attention, when I edited the manuscript and sent it out. It has been a source of satisfaction to me to feel that its publication did much to accelerate the movement in the United States." Mr. Ford retained his interest in the Association throughout his life, and remembered it handsomely in his will. Just what it was which led him to publish this letter is not known, but in the *Watchman and Reflector* of January 16, 1873, occur these words: "Capt. T. V. Sullivan . . . gave us such facts that we took the article previously received from Mr. Van Derlip and published it in full." A note by Mr. L. P. Rowland, written in 1883, now on file in the Bowne Historical Library at Springfield, Mass., states: "The editor hearing of the movement of the young men in Boston remembered that a year previous an article had been sent him from London by a Mr. G. M. Van Derlip. The article had been casually read by the editor and counted then of so little importance that it was thrown aside, and but for this effort of Captain Sullivan would never have been heard from."



OLD SOUTH MEETING HOUSE.
Where Commemorative Tablet is Placed.

It should also be noted that an account of the London Association had appeared in the *Watchman and Reflector* several years before without apparent result.

Mr. Geo. M. Van Derlip, a young man from New York, had been a student in the University of the City of New York, and had gone abroad for study and travel. He spent some time at Edinburgh University, and in the Summer of 1850 visited the London Young Men's Christian Association. Mr. Van Derlip was a member of the Baptist Church, and had already contributed some articles to the *Watchman and Reflector* of Boston. He was so impressed with the London Young Men's Christian Association that he prepared an account of it and forwarded it to the *Watchman and Reflector* for publication. This article was given a prominent place with the simple heading, "London Young Men's Christian Association." It was presented as "from an English correspondent," and was signed G. M. V. There were no introductory remarks or after comment. Whatever plan may have been in the minds of the Christian workers of Boston, it was this letter which led them to organize for the young men of the city a Young Men's Christian Association. The letter was in part as follows:—

"Taking the most direct course from the general post office to the Bank, on the right-hand side of Gresham Street, a large stuccoed building will be observed, on the doors of which is inscribed, 'Young Men's Christian Association.' Ascending the stairway, we enter a spacious apartment some sixty by thirty feet. It is elegantly furnished with mahogany tables, sofas and lounges. Here are to be found the principal newspapers of the Kingdom, together with copies of journals from every part of the world.

"Ascending another flight, we reach a room supplied with all the reviews and magazines. Adjoining it is the library room, in which lectures are occasionally delivered. The library may be called a small one, having less than eight thousand volumes, but size is no criterion of value, for a better selected collection of books—one more completely adapted to the wants of those using it—can scarcely be conceived of.

"In the library room, on Sunday afternoon, a large class of young men meet to study the Word of God. There are other classes of the same kind, under the direction of the Association, meeting in different parts of the city. The graduates of these classes make efficient Sunday-school teachers. On the floor above the library are bathrooms, class rooms, etc. Instruction is regularly given to classes in French, German, Latin, Greek and Hebrew. There is also a class in English literature which meets weekly under the supervision of Rev. Charles Stovel.

“There is one peculiarity in the arrangement of the Association, and that is the refreshment room. Provision is made for the physical as well as intellectual man. Between the hours of five and eight P. M. servants are in attendance, and members are furnished with tea, coffee, chocolate and other refreshments at cost price, about half the price charged at restaurants. Members can now spend two or three hours in the reading room after business hours before going home.

“I see I have reversed the proper order by describing the ‘local habitation’ of the Young Men’s Christian Association before speaking of the Association itself. It is, comparatively speaking, a new institution. Six years ago it was organized. The Rev. Thomas Binney, in an address delivered at a late meeting of the society, said :

“‘There was a young man (George Williams) in a certain house in London, working away there, aye, and working well; a young man of activity and tact and industry and talent, attending to his business, and being thoroughly in his business when he was in it, and the thought rose up in his mind of getting a few young men, like-minded, together, to read the Scriptures and unite in prayer, and lo, this institution came to be evolved from that one thought.’

“Its religious character is its peculiar glory. There are other associations which accomplish a part of what this proposes, but I know of none in which the attainment of vital piety and the manifestation of godliness is the leading object. It is not enough that a man should be religious in the sense often understood. A man has more to do than save himself. Says Frederick Maurice, ‘The Kingdom of God begins within, but it is to manifest itself without; it is to penetrate the feelings, habits, thoughts, words, acts of him who is the subject of it.’ Believing these things, not a few Christian young men of London resolved in God’s strength to accomplish these objects, viz. :

“The improvement of the spiritual and mental condition of commercial young men by the efforts of the members of the society in the sphere of their daily calling, by devotional meetings, Biblical instruction, mutual improvement classes, and the diffusion of Christian literature. Article Eight of their constitution reads, ‘Any person shall be eligible for membership who gives decided evidence of his conversion to God.’ Young men of good character may enjoy the privileges of the library and reading room on payment of a small sum. The first three years of its existence there was a struggle. The munificence of George Hitchcock, Esq., kept the society free from debt, yet it was felt that too little was accomplished.

“In 1848 the third annual course of lectures was published, and in

a short time 36,000 copies were sold. The attention of the Christian public was at once directed to the Association, and thousands of warm friends enlisted. All the evangelical clergymen of London are its warm friends, and a large proportion of the young men of their congregations members. As might have been expected, a few high churchmen have opposed it openly.

“There are district prayer meetings held regularly in five different parts of London, and numbers of young men trace their conversion to them, and bless God for this Association. There is scarcely a commercial house in London without one or more missionaries among their clerks. Young men from the country come up to London, and many are at once led out of temptation. Instead of snares, they find friends who have provided a delightful place, and a delightful way to spend leisure hours. The young stranger can say no longer, ‘No man careth for my soul.’ This is best of all.—G. M. V.”

In an address delivered in 1858 by Mr. Franklin W. Smith, one of the members of the Boston Association, he says that Captain Sullivan “read a letter in the *Watchman*, giving an account of the London Young Men’s Christian Association,” which inspired him to promote the founding of a similar society in Boston.

The *Boston Journal* for December 23, 1851, said, in speaking of the founding of the Association, “The subject was suggested by seeing a notice of the operations of a similar society in London,” and the *Watchman and Reflector* of January 15, 1852, states: “The formation of this Association was suggested by an account of the London Young Men’s Christian Association, which was published in the *Watchman and Reflector* of October 30, 1851.”

It is to Mr. Geo. M. Van Derlip that the American Associations owe the first published information regarding the London Young Men’s Christian Association, and it is to Capt. Thomas V. Sullivan’s zeal and enterprise that the Associations owe the first organization in the United States.

Contemporaneously Captain Sullivan was regarded as the “father of the Association,” and as such he was introduced to the earliest large meeting at which officers were elected, and the evidence shows that he was the promoting spirit from the first. He personally called the first meeting, and Mr. Franklin W. Smith, one who joined in the founding of the Association, recalls that Captain Sullivan mentioned the suggestion as original. Mr. Pliny Nickerson and Mr. Eleazer Boynton, who were at the first meeting, remember that Captain Sullivan called this meeting by personal visitation among the stores and other places of

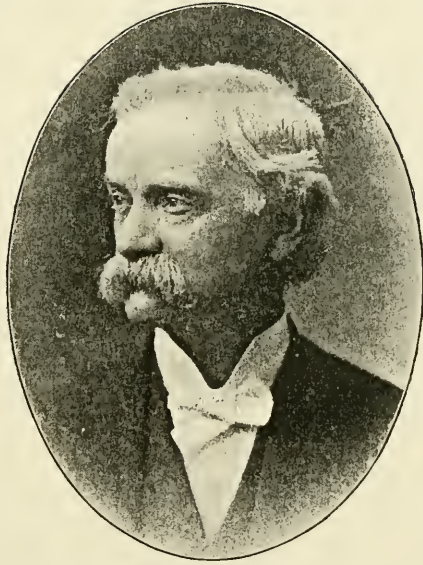
business where he could find young men. From him they obtained their first knowledge of such a movement. One of those at this first gathering was Deacon Anthony S. Morss, an active Congregationalist, who says that his first encounter with Captain Sullivan was when the latter was brought to him by the Rev. Phineas Stowe, of the Baptist Bethel Church, who introduced Captain Sullivan as one desiring to devote his time to Young Men's Christian Association work.

The first meeting for organizing the Boston Association was held on the evening of December 15, 1851, in the Central Congregational Church on Winter Street, in the organ loft. It was attended by thirty-two young men representing "some twenty churches." Minutes have been kept of this gathering. The record states: "A few young men, representing different evangelical denominations, met this evening in the lecture room of the Central Church, and a meeting was organized by the choice of Charles Demond, Esq., chairman, and Henry Savage Chase, secretary.

"After prayer had been offered, Capt. T. V. Sullivan of the 'marine mission at large' presented a paper suggestive of a plan for the organization of an association to be composed of young men from each of the evangelical churches of the city, and the special design of which should be to throw a kind, protecting influence around young men coming from the country to the city. This suggestion introduced a very pleasant discussion in which Captain Sullivan, Dr. Geo. F. Bigelow, F. W. Smith, and Messrs. Gordon, Keith, Stedman, Childs, Dutton, and other gentlemen, took part. These remarks resulted in the following motion offered by Dr. Bigelow: 'Voted, that the whole matter under discussion be referred to a committee of five to report a plan for organization as above proposed at an adjourned meeting to be held one week hence.' After remarks by Messrs. Lovejoy and Sullivan, the motion was carried, and the following gentlemen were chosen as the committee: Dr. Geo. F. Bigelow, Capt. T. V. Sullivan, Messrs. William H. Jameson, Pliny Nickerson and F. W. Smith.'

It was plainly the purpose of the young men from the start to rest the Association on the support of evangelical churches. The record shows that while there was earnest discussion of this important question by the leaders, this policy was never once questioned from the start. On the other hand, it is equally plain that the Association aimed to inaugurate a union effort for young men on the part of all evangelical churches.

Of the committee delegated to draft a constitution for the society, Capt. Sullivan and Mr. Franklin W. Smith devoted much time to the detail work. While one was then fifty years old and the other but a



REV. GEO. M. VAN DERLIP.
New York, 1901.

young man, both were of leading, originaive and active temperament. Captain Sullivan had a most important part in shaping the constitution. One of his associates in the marine mission says: "I was witness of the intensity of his application to the great problem of establishing this organization in the city. Many a night Captain Sullivan remained in the office until ten and eleven o'clock in maturing the draft of a constitution that should be acceptable and effective."

Mr. Franklin W. Smith also remembers being engaged late at night on this document. He personally made a draft of the constitution, and it was he who framed the clause limiting voting and office holding to members of evangelical churches, and introduced the terms active and associate members.

Several sessions of the committee were held in the office of Dr. Bigelow. It was arranged that the second meeting should be held in the chapel of the Old South Meeting House in Spring Lane, on Monday evening, December 22d. The whole evening was devoted to earnest discussion of the proposed constitution. The chief issue was over the membership clause. Earnest as the discussion grew that evening, it could not then, of course, be realized how much of the Association's future development depended upon this issue. It is probable that the Associations could not have secured the support of the evangelical churches on any other basis. Among those who took part in the discussion were: Franklin W. Smith, Captain Sullivan, William W. Mair, Jos. Story, Deacon Simonds, Jas. M. Gordon, H. E. Armington, Dr. Geo. F. Bigelow and William H. Jameson. Mr. Jos. Story was among those who favored the evangelical basis, urging that otherwise there would not be sufficient unity of purpose to insure the success of the society. The majority present were inclined to this position, but some, including one who became president before many years, advocated a basis of membership which would make no distinction on account of church connection. The result of this evening's discussion was that the matter was referred back to the committee for further report, and the names of Mr. Stephen G. Deblois, H. E. Armington, Edw. G. Odiorne and Jas. M. Gordon were added to the committee. During the following week several members of this committee sought the opinions of representative clergymen in the four evangelical denominations of the city. Calls were made upon Dr. Lyman Beecher of the Congregational Church, Dr. Sharpe of the Baptist Church, and Bishop Eastburn of the Episcopal Church.

The movement also received at this time a very hearty support from the secular press. In the *Boston Journal* of December 23, 1851, a column article was devoted to an account of the new movement.

The final meeting for organization was held on December 29, 1851, at the chapel of the Old South Meeting House in Spring Lane. At this meeting the report of the full committee, with the judgment of the various clergymen visited, was presented, and it was unanimously agreed that it would be best to keep the control of the society in the hands of members of evangelical churches. At this meeting the constitution was finally adopted, a committee of nine were appointed to nominate officers, and it is from this meeting that the organization of the Boston Young Men's Christian Association dates its origin.

A comparison of its constitution* with the letter by Mr. Geo. M. Van Derlip shows how completely the Boston organization was dominated by the London idea. The rules of the London society may also have been in the hands of the Boston young men. The first article of the Boston constitution was unmistakably derived either directly or indirectly from the London rules, which read as follows:—

I. "That this society be called 'the Young Men's Christian Association (of London).'"

II. "That the object of the Association be the improvement of the spiritual and mental condition of young men."

Like the parent Association in London, the management was to be in the hands of a small body of Christian men chosen from the evangelical membership.

Both organizations recognized the power of environment upon moral character.

The Boston constitution made some decided advances in its addition of the committee system. This came to be characteristic of the American work, and is now a feature of Young Men's Christian Associations throughout the world. There was also an undoubted advance in Boston in the emphasis laid upon the value of the Association as a social resort. This may be seen from the address introducing the constitution, which said: "Christians in Boston have long seen with sorrow the allurements to evil which surround the young men of the city, and desire to do something that shall counteract them. A young man who is a stranger here finds it difficult to obtain access to Christian families, or in any way to satisfy the demands of his social nature except in places that are dangerous to his morals, often leading to his ruin. This feeling has ripened into the Association whose constitution is annexed. We intend to make this a social organization of those in whom the love of Christ has produced love to men. We shall meet the young stranger as he enters our city, take him by the hand, direct him to a boarding place where he may find

* See Appendix.

a quiet home pervaded by Christian influences, introduce him to the church and Sabbath school, bring him to the rooms of the Association, and in every way throw around him good influences so that he may not feel that he is a stranger, but that noble and Christian spirits care for his soul. By thus making his social atmosphere a Christian one, we believe that the allurements to evil may be stripped of much of their power."

Another fundamental idea of the Boston constitution was that of the unity of Christians of various denominations. The leaders were plainly dominated by the desire to bring young men of different churches into fellowship in active work. The opening address which accompanied the constitution stated: "To this good work the young men of all our evangelical churches have given their hearts, their hands, their active co-operation. Thus we have a Christian union so much longed for in actual and successful operation, concentrating the Christian influences of the city, and binding into one the various congregations of the Lord."

A unique feature of the Boston constitution which was not copied elsewhere was the provision for a standing committee, to consist of two members chosen annually from each evangelical church in the city. It was the duty of this standing committee to receive and decide upon applications for membership, and to promote the general objects of the Association. During the early days this proved a most important agency. It was the dominating, working, responsible element in the whole organization, and to this carefully selected, well organized body of young men may probably be traced the persistent and uninterrupted progress of the Boston Association from the start. This committee made up a body of really active members. From its number the board of directors were chosen. In the course of a few years, the standing committee specialized its organization by the introduction of various sub-committees, such as committees on employment, on boarding houses, tract distribution, visitation of the sick, and the like. The By-laws of the standing committee outlined the duties of members.

"The members of the committee shall seek out young men taking up their residence in Boston, and endeavor to bring them under religious and moral influences, by aiding them in the selection of suitable boarding places and employment, by introducing them to the members and privileges of this Association, securing their attendance at some place of worship on the Sabbath, and, by every means in their power, surrounding them with Christian associates. The members of the committee shall exert themselves to interest the churches to which they respectively belong in the objects and welfare of the Association. They shall labor to induce all suitable young men of their acquaintance to connect them-

selves with the Association, and use all practicable means for increasing its members, activity and usefulness." This statement of members' duties was copied widely.

On the fifth of January, 1852, the officers of the Association were elected, and five days later a board of management were appointed.*

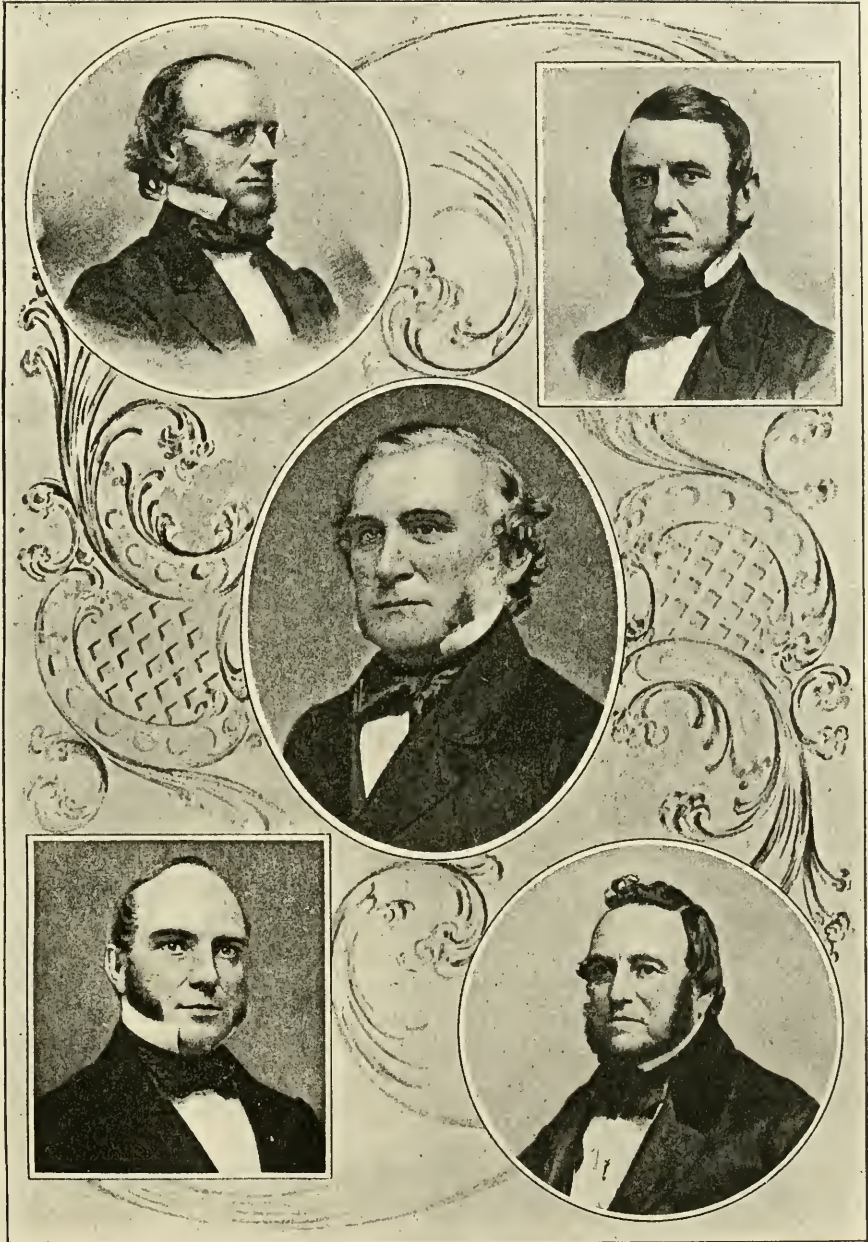
The first president, Francis O. Watts, was a lawyer, and an active member of St. Paul's Episcopal Church.

Thus was organized the Association which was destined to inaugurate the vast work for young men which is now carried on in the United States, and which has become the dominant group of Young Men's Christian Associations in all lands. The three fundamental principles of the Boston organization which have persisted were the limiting of the society's efforts to work among young men, the maintaining of its control in the hands of evangelical believers, and the recognition of the power of environment in influencing the lives of men.

* The names of the officers and the first standing committee are here appended:—

President, Francis O. Watts (Episcopalian); vice presidents, Charles Theodore Russell, Abel Stevens, Stephen G. Deblois and Alfred Giles; corresponding secretary, S. G. Bowdlear; recording secretary, James W. Merriam; treasurer, James M. Gordon; librarian, Henry C. Shepard.

Standing committee.—Baptists: J. Q. A. Litchfield, Cyrus Carpenter, George L. Norris, B. W. Dunklee, H. Lincoln Chase, L. B. Marsh, Joseph Story, Franklin W. Smith, George S. Blanchard, Charles W. Jenks, William H. Jameson, Clement Drew, T. V. Sullivan, C. A. Elliot, George W. Chipman, Charles A. Roundy, Henry Upham, Calvin S. Mixer, Edwin Tilden, Gustavus Forbes, E. V. Glover, Jr., L. Litchfield. Congregationalists: George F. Bigelow, Edward L. Tead, Robert L. Merriam, E. A. Studley, William B. Lovejoy, Charles E. Jenkins, Charles Demond, Samuel G. Parsons, Augustus E. Bachelder, Frederick L. Church, J. S. Clement, Isaac L. Kidder, Alfred Williams, Parker Merrill, John L. Childs, J. M. Pinkerton, Francis D. Stedman, Edward G. Odiorne, David Hamblen, Samuel W. Haley, Thomas Hammond, Albert Drake, S. N. Stockwell, Thomas D. Demond, E. Boynton, Jr., H. P. Leonard. Episcopalians: B. C. Clark, Jr., J. H. Butler, George M. Brown, J. S. Warren, Richard Girdler, G. W. Frothingham, H. E. Armington, S. H. Gregory, George A. Brown, Joseph P. Ellicott, W. H. C. Copeland, G. W. D. Copeland, Thomas Hill, Jr., David Clapp. Methodists: Danforth S. Newcomb, John K. C. Sleeper, Pliny Nickerson, Carlos Pierce, William B. Merrill, Charles A. Foster, Franklin Rand, Luther L. Tarbell, Seth K. Crowell, George N. Noyes, Isaiah Whitten, J. W. Hinckley, James P. Magee, Luke Munsell.



PRESIDENTS OF THE ASSOCIATION, 1851-1857.

CHARLES THEODORE RUSSELL.

WM. H. JAMESON.

JACOB SLEEPER.

FRANCIS O. WATTS,
First President.

RICHARD GIRDLER.

CHAPTER II.

EARLY DEVELOPMENTS, 1851-1854.

SECURING OF ROOMS—EXTENSION TO OTHER CITIES—TREMONT TEMPLE
—SECULAR AGENCIES—YOUNG MEN'S CHRISTIAN UNION.

THE new society entered upon its first year in its untried field without precedent or experience, but with true American courage and enthusiasm. At the meeting of January fifth, when the nominations were unanimously endorsed, while the exercises were in progress, those who had been born elsewhere than in Boston were asked to rise. So nearly unanimous was the response that the question was reversed, and out of the two hundred persons present it was found only twelve or fifteen were native to the city itself. At this meeting addresses were delivered by Rev. Rufus W. Clark, Deacon Henry W. Hoyt, Rev. Henry Cooke, Mr. W. G. Chipman, Mr. J. H. Upham, Capt. Thomas V. Sullivan, and by the newly elected president, Mr. Watts. Mr. Watts contributed the first money received by the new society, a gold piece given to him by his mother. The foundation of the library was made at this gathering by a gift of two Bibles, one of them in the language of Hawaii, by Captain Sullivan, who afterwards gave other books.

In speaking of this occasion the *Boston Traveller* said, "The standing committee intends to make arrangements for the opening of a room for reading and social intercourse, and also for a library, in a manner commensurate with the great aims of the Association." Frequent meetings were held of the standing committee. On January tenth this committee met at the warerooms of T. Gilbert & Co. to choose the members of the first board of managers; steps were also taken to secure donations of books from Boston publishing houses.

One week later, at the same place, the by-laws for the government of the committee were adopted, and a publication committee was appointed and instructed "to cause copies of the constitution, with a list of the officers of the Association, and the locality of its rooms, to be forwarded to the pastors of each evangelical church in New England." This was a most important step, as the enterprise with which the circulation of information regarding the Boston Association was pushed led to the founding of similar societies all over America.

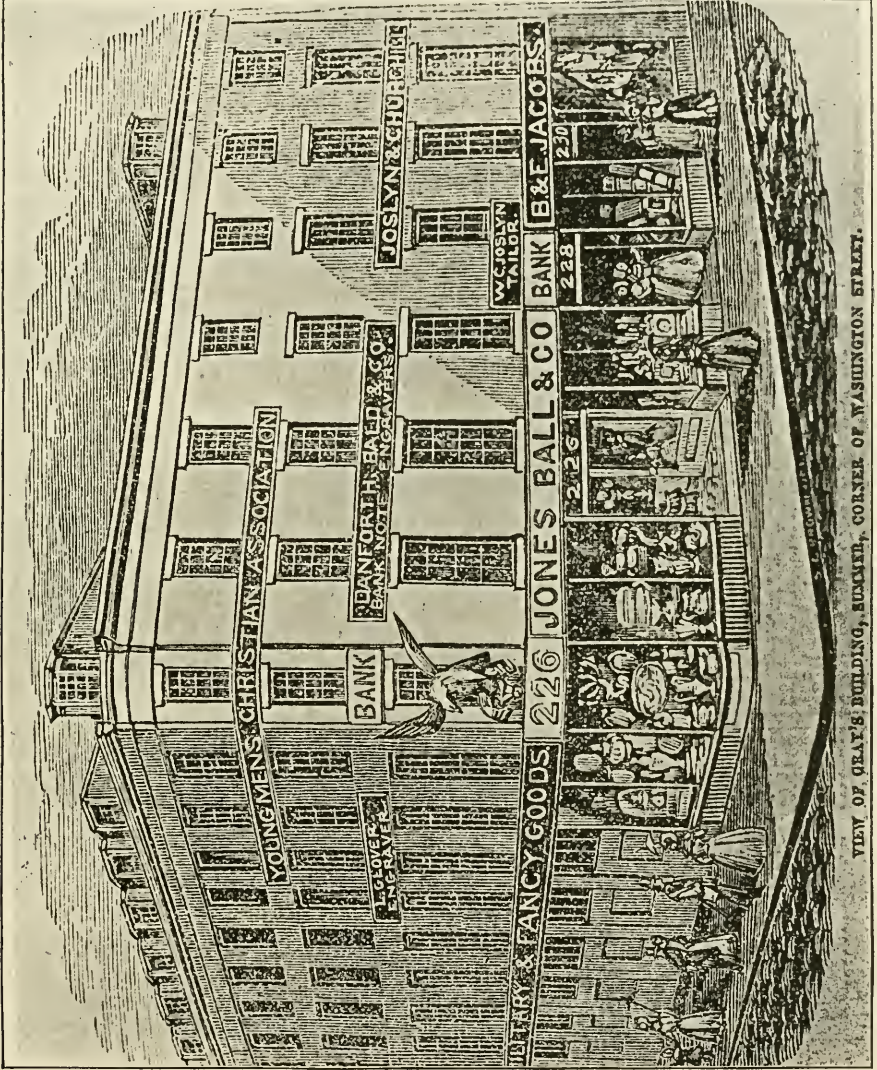
The first problem before the new organization was the finding of a suitable home for the carrying on of its work. A determined effort was

also made to secure both members and funds. The first report states: "The committee on rooms felt the importance of a central location, easy of access and attractive to young men. If we would induce young men to frequent our rooms instead of places of danger, we must provide such as are pleasant in themselves and attractive on account of the society there found and the entertainment furnished. These considerations caused the committee to provide rooms neater and more agreeable and more attractive in all respects than the boarding houses where the young men severally reside."

Before the end of January rooms were rented "in Gray's new granite building over Jones & Ball's store, No. 228 Washington Street, on the southwest corner of Summer Street; these rooms are on the fourth floor." A newspaper description at the time said: "They are most eligibly situated and adapted to the object to which they have been appropriated. The main floor is about eighty feet in length by twenty-five feet wide, and is fitted with much neatness and good taste. Adjoining and connected with it by folding doors is the library room, upon the shelves of which we noticed some two hundred or three hundred books, which have been presented to the society. Both these rooms are brilliantly lighted by gas, and present an air of comfort and neatness which cannot fail to make them a pleasant place of resort to the members." These rooms were rented for the sum of \$650 per year.

The opening, which occurred on March 11, 1852, was an inspiring occasion. Over six hundred men were present; letters were received from the Governor of the State, the Hon. G. L. Briggs and others. Stirring addresses were made by President Watts, Rev. Dr. Sharp, Rev. Mr. Crowell, Bishop Eastburn and Rev. Dr. Lyman Beecher, representing the Methodist, Episcopal, Baptist and Congregational denominations. The spirit of union aroused intense enthusiasm. Confidence was expressed on all sides that the new organization would endure. Dr. Beecher closed his address with these words: "I always felt sure the millennium would come, but never so sure of it as now. I breathe a longer breath than I ever breathed before. You will stand fast and sure, and go on in this good work until your great adversary, the devil, is turned into Hell."

The large plans of the Boston Association were characteristic of the new world. In less than five months the members numbered twelve hundred, "most of whom were active members of the Association." The first form of spiritual effort for young men began with the founding of the Association by a request of a number of members for a prayer meeting to be established in the rooms. These meetings were arranged



VIEW OF GRAY'S BUILDING, SUMMIT, CORNER OF WASHINGTON STREET.

FIRST BUILDING OCCUPIED BY THE ASSOCIATION, 1852-1853.

for Monday evenings. At first they were held from nine to ten P. M.; afterwards at 8.30 P. M.

The report for the first year says: "The meetings have been of great interest. From fifty to seventy young men have been present, and above all the spirit of the Lord has been upon them. Souls have been born there, and quite a number who now rejoice in Christ attribute their conversion to these meetings." They were especially characterized by the unity of feeling and the enthusiasm aroused by the presence of members from different denominations. During the first year, through the lecture committee, arrangements were made for a course of Sabbath evening lectures for young men by prominent ministers from different parts of New England and New York. These sermons were delivered at Meionaon Hall; a fee sufficient to pay expenses was charged for admission. These lectures were of great benefit and were open to the general public. Some of the ministers complained that they drew people away from their own churches, but on the whole the work prospered.

A very pleasant relation was maintained with the London Association, which was always recognized as the parent society. The first report states, "There is a similar Association in London from which we took our idea and with which we are in pleasant correspondence." From time to time letters of friendly greeting were interchanged, and later delegates were sent from Boston with greetings to the London Association.

The second annual report, issued shortly after the close of the first year, states that "the publication committee issued 12,550 copies of the constitution, by-laws and list of officers in three distinct editions. Some ten thousand copies of these were sent to the clergymen and leading men of the denominations in fellowship with us throughout New England, that all parents who had sons might know of our existence. Many copies have also been sent all over the United States. One result of our existence is the formation of similar societies all over our land. As soon as we were in operation we began to receive letters of inquiry from other cities. Information in our possession was freely given and copies of our constitution furnished. Societies have been formed in Portland, Me.; Concord, N. H.; Providence, R. I.; Springfield and Worcester, Mass.; Hartford and New London, Conn.; New York City and Buffalo, N. Y.; Philadelphia, Pa.; Washington, D. C.; Cincinnati, Ohio; Detroit, Mich.; Chicago, Ill.; St. Louis, Mo.; Mobile, Ala., and New Orleans, La., with all of which we are in correspondence. Others are in process of formation. These

have adopted almost without change our constitution and plan of operation."

The rooms on Washington Street were well frequented and much enjoyed by a large number of young men. It was soon discovered, however, that rooms on the fourth floor were not a favorable place for a resort for young men. This was a prominent feature in the plan of the committee of management. In the first annual report it is stated: "The experience of the past year has shown that the rooms at the corner of Summer Street, though pleasantly situated, were too high up, being upon the fourth story. This and the fact that we needed more room led the committee to seek for other accommodations. They found a suite of rooms in the new Tremont Temple admirably adapted to our purpose, which were rented for \$1,200 a year. The rent was low for the rooms which would easily have commanded \$1,500 a year, but the Temple is owned by a church which was very anxious that a religious society should occupy them. The board generally thought the change desirable, but feared the expense. The committee was aided by one most active and energetic member, who raised the money necessary to pay the extra rent for two years. The rooms were secured and are now just ready for the use of the Association. The change seems most desirable. We are in a place where we are known, easily found and convenient of access to all the city. We have halls for our lectures in the same building and on very favorable terms. We are only one story from the ground. We have a large reading room and library room, and three other rooms for prayer meetings, committees, etc." The same report stated that the library numbered sixteen hundred volumes, and that the membership at that time was about sixteen hundred.

Tremont Temple was entered in the Spring of 1853, and was destined to be the home of the Boston Association for nearly twenty years. The rooms were admirably adapted for the purpose, and much of the Association's success was due to this equipment. Its location also helped to foster a spirit of union among the different denominations of the city. An early record states: "The central situation of the Tremont Temple rooms will enable us to carry out a plan the committee has matured for bringing the clergymen of our city to the rooms and make them better acquainted with each other. The plan is to have the mail matter of all our clergymen brought to our rooms at suitable hours of the day, and there distributed into boxes, so that the clergy can get it at that place as conveniently as at the post office. At the same time they can have the use of the reading room, and see each other daily if they wish. Thus the Association will become a sort of religious



FIRST BUILDING OCCUPIED BY THE ASSOCIATION.

1852-1853.

Southeast Corner Washington and Summer Streets.
Summer Street View.

exchange or headquarters of all the clergy in our city and the cities of New England. The clergymen generally are glad to come into the arrangement, and we hope to have good results to our society and in Christian union." In many other ways the Association did much to further a spirit of union among the churches of Boston. When it was a little more than a year old a member wrote: "Another good work of great importance has resulted from the Association. This is a union of feeling and love that has grown up among the different denominations engaged with it. We have met together; we have labored together and prayed together. We think not in all our actions that we are of this or that denomination, but that we all love Christ and those whom He loves, and with one accord we are altogether in this good work. This union of feeling will go on increasing in strength and intensity as our society continues its operation, until by and by in all works looking toward the extension of Christ's Kingdom in our midst the evangelical denominations shall see eye to eye and labor side by side with Christian union in the vineyard of our Lord."

The finances of the Boston Association began well, and in comparison with the experiences of other organizations throughout the country its financial history has been a record of strength. The report covering the first year showed an expenditure of \$6,856, with an unexpended balance of \$1,900. Thirteen gentlemen gave thirty dollars each, and 112 gave twenty-five dollars each.

The Boston Association presents an example of the rapid development of agencies for attracting, benefiting and winning young men. A numerous array of agencies for this end appear in its early days. One of the first of these was the reading room. The management showed an early recognition of the fact that the young men they wished to attract could be reached by bringing information from their native towns. "Doubtless many a young man from the country," said the contemporaneous statement, "would be attracted to our rooms and brought under our influence could he see there a paper familiar to him and associated with the social remembrances of his early home and friends. It was supposed at the commencement of our enterprise that we could have at our rooms most of the New England country papers at but little cost. The committee would commend this effort to the members." In the first year the reading room had thirty-four magazines and forty-one papers on file. Large numbers of young men gathered in the rooms evenings, even when on the fourth floor of Gray's building.

The Association succeeded in attracting strangers from the country. A report states: "Ever since our society commenced, young men have

been coming to us with their letters of introduction and visiting our rooms as their first home in the city."

Another development of the early work, which has since become a most important feature, was the securing of employment for young men. The first report relates: "Many come to us for employment. This we do not profess to furnish, but we always have given such advice and suggestion as to enable many to obtain it more speedily and on better terms than they otherwise would. It is common for young men thus seeking employment to make our rooms their headquarters until they are engaged in some business, thus becoming acquainted with our members." The first report states: "A subcommittee of twelve from the standing committee is formed to assist members coming in from the country in search of employment; a list of this committee may be found at the rooms, where they will receive applications."

One most important undertaking of the early days was the securing of boarding houses for young men. This object was mentioned in the first newspaper account of the Association, printed December 23, 1851, which said, "It is the object of the Association to assist new-comers in the selection of suitable boarding houses and employment." A subcommittee was also appointed for this purpose. The first report adds, "A list of such places is kept by members of this committee and also at the rooms." An effort was made in behalf of sick young men, and a committee appointed to care for young men who might be ill away from home. On April eighteenth, 1853, sixty young men, whose numbers were afterward increased to 150, signed the following agreement: "We hereby agree to devote ourselves to such care of the sick of our own number as may in God's providence be presented to us for our sympathy and benevolence. We will hold ourselves in readiness to give to any such at least a portion of that attendance their early friends and home would have supplied. These offices of kindness they may justly claim as being 'of the household of faith' and as an illustration of the words of the Captain of our salvation, 'All ye are brethren.'"

A course of lectures on travel was carried on during the winter of '51 and '52. Monthly meetings for members were held and a number of evening classes were formed.

The second year a Bible class was organized, which began with a large membership of 136, but soon assumed a more modest average of from twenty to thirty. These meetings were held on Saturday evenings. For a long time the teacher was Mr. Richard Girdler. This became one of the most successful features of the Association. Unlike the Bible classes of the British Association, which were evangelistic in character



TREMONT TEMPLE IN 1853.
Home of the Association 1853 to 1872.

and conducted for unconverted young men, these Bible classes were chiefly for Christians, and aimed at the deepening of the spiritual life of the members.

The first salaried officer of the Boston Association was Mr. W. S. Broughton, who was employed to take charge of the rooms and library. In the Spring of 1853 he resigned to accept another position at a higher salary and was succeeded by Mr. Mills. The first annual report published in May, 1852, announced that \$567.22 had been expended in salaries. In America the first employed men were called librarians. It was from this office that the secretaryship developed in later years.

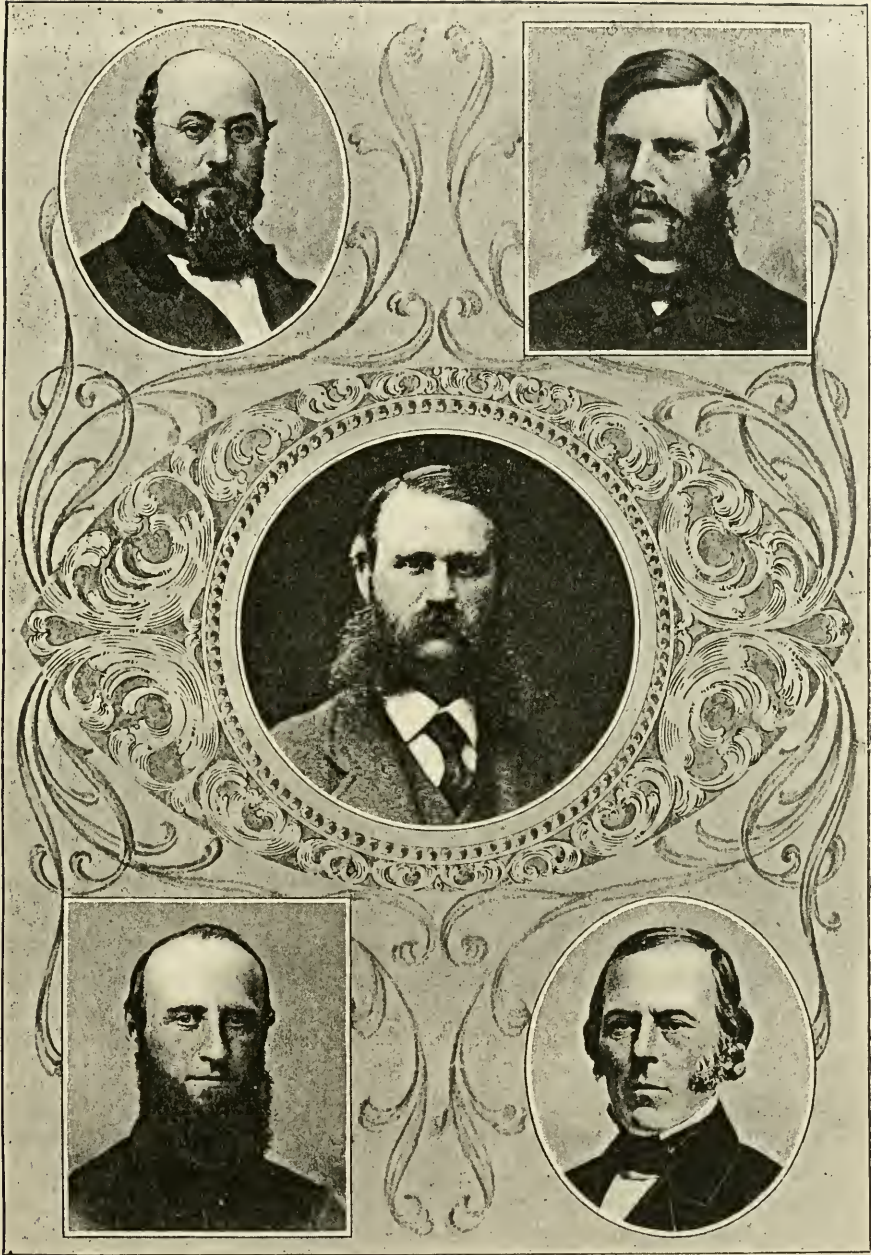
There have been many outgrowths from the Young Men's Christian Association. Similar organizations have arisen in the Catholic Church and among Hebrew young men. The first analogous society was established in Boston in the same month in which the Young Men's Christian Association was organized, but without the qualification of church membership for voting or holding office. This society, which took the name Young Men's Christian Union, has been very largely maintained and officered by members of the liberal churches of Boston. There was, of course, some earnest doctrinal discussion, but a degree of good feeling between the two organizations prevailed at the start, as the following contemporaneous extract from a Unitarian paper describing the organization of this society indicates:—

“In the course of the evening a letter was read from the President of the Young Men's Christian Association, which has just gone into operation, manifesting entirely friendly feelings toward the society which it is proposed to gather, expressing the hope that there would be no hostility or opposition between two organizations having in view similar objects, and suggesting that it would be desirable, and prevent confusion, if the name of the one not yet completed were changed so as not to resemble too closely that of the other, whose rules have already been adopted and printed. We refer to this letter not only as an agreeable fact, but also because it takes the right ground, and should be met in the same frank and kind spirit which dictated the writing of it. As we understand the matter the case stands thus: The Young Men's Christian Association was formed by those who believed that unity and efficiency in their action required that its members should be agreed upon certain doctrinal points, and belong to what are called evangelical churches. There are others of a different view who, before the Young Men's Christian Association was contemplated, had already taken some steps toward forming a society of a religious character embracing all of every denomination. Now, it seems to us that all idea of any rivalry or competition between these two institu-

tions should be abandoned and put entirely out of sight at once, leaving each to do its own work in its own way, without reference to any sectarian considerations whatever. The Young Men's Christian Association by the terms of its constitution makes its appeal to those of a certain way of thinking, thereby excluding several denominations of Christians, and, of consequence, is not sufficiently liberal and comprehensive in its plan to meet the wishes of some who belong to 'evangelical' churches. Let the position which this Association has deliberately taken be respected and allowed without complaint, and let it have our good wishes for its success in benefiting those for whose sake it has been established."

At the first International Convention, a delegate from the Boston Young Men's Christian Association, referring to this society, said, "In December, 1851, another Association, admitting to active membership those who are not evangelical, was formed in Boston, and is very numerous and very influential in that city." Occasional references to this organization appear in the Boston Association reports. In 1855 it is stated: "The young men who formed our Association declared by the platform they adopted their sense of the value of evangelical religion. They embrace in its government all whom, in the light of the gospel, they could consider as holding the faith once delivered to the saints. Further they could not go, even to gain a name for liberality. . . . We cannot feel that the founders of our Association were wrong in the course they took. We cannot feel that Christian charity toward those who differ from us makes it necessary to give influence on the side of what we consider error at the expense of what we hold as truth."

By May, 1854, the date of the second anniversary, the Boston Young Men's Christian Association presented the picture of a young religious organization filled with spiritual zeal, equipped with attractive apartments as a social resort, enlisting the sympathy and support of the best elements of the community, enrolling over two thousand members; a compact organization with the management in the hands of a small board of Christian business men elected by the evangelical members, with a committee system for carrying out the plans of the board, with a definite purpose to help young men spiritually and mentally, but on the whole, an organization without precedent or experience to guide it.



PRESIDENTS OF THE ASSOCIATION, 1857-1862.

CHARLES DEMOND.
ALDEN SPEARE.

RUSSELL STURGIS, JR.
Also '73 to '77.

FRANKLIN W. SMITH.
EDWARD S. TOBEY.

CHAPTER III.

THE PERIOD OF THE CONFEDERATION, 1854-1861.

BUFFALO CONVENTION—RAPID GROWTH OF THE MOVEMENT—REVIVAL OF 1857-58—FIRST GENERAL WORK—WORK FOR THE NAVY—FINANCES—L. P. ROWLAND.

THE movement inaugurated at Boston had now reached a number of American cities. Mr. Franklin W. Smith, one of the founders of the Boston Association, had visited New York and Philadelphia, and assisted in the organization of Associations at those points.

In the Spring of 1852 a copy of the constitution of the Boston society had been placed by the Rev. Dr. Clement M. Butler, rector of Trinity Church in Washington, in the hands of a young man who was a member of his church named William Chauncey Langdon. As a result of his efforts, a Young Men's Christian Association was organized in Washington on the 29th of June. Mr. Langdon, writing of this organization, says: * "For some weeks after our organization we were ourselves unaware that there was in the United States any other Association save only that of Boston, and these Associations were all equally unaware of each other. In Boston alone was it known that there had already been organized seven such societies. A visit to that city early in August, 1852, brought the fact to my knowledge." As a result of this visit, Mr. Langdon conceived the idea of combining the Associations of the country into a general organization for the extension of Christ's kingdom among young men. For two years he labored earnestly to accomplish this project.

With the opening of 1854, there were twenty-six Young Men's Christian Associations in existence. Mr. Langdon sought earnestly to have the large societies of New York City and Boston arrange for the calling of a convention. Both of these societies feared a general convention would be disturbed by discussions over the slavery question, and they hesitated to enter a national organization which might exercise an unpleasant authority over the local work. The Buffalo and Washington Associations finally agreed to unite in calling a convention. Just after the circular calling this gathering was issued, Mr. Langdon received

* Year Book, 1888.

notice from the Boston society that it would join in issuing the call. He accordingly sent out to the Associations the following circular:—

“ Rooms Y. M. Christian Association,
Washington, D. C., March 2, 1854.

“ *Brother in Christ:*—

“ Since the issue of the circular of February 28th, under the signature of Mr. Cobb and myself, I have received authority from our sister Association in Boston to subscribe also the name of Charles W. Jenks, its corresponding secretary. With very great regret that the measure should have been submitted to our sister organizations without so important a support as it would have received from the name and influence of the first, the largest, and most prosperous Association in the United States, I deem it proper to issue this as a supplemental circular.

“ Mr. Jenks, in the name of his Association, suggests the first Wednesday in June as the time and New York as the proper place, at the same time cordially inviting the convention to assemble in Boston. Twenty-four delegates will be sent from that society, about one for every hundred members.

Yours truly and fraternally,
(Signed) WILLIAM CHAUNCEY LANGDON.”

The later circulars regarding the convention are signed by the secretaries of the Boston, Buffalo and Washington Associations. Nine of the sixteen Associations which responded in favor of holding a convention voted for Buffalo.

This gathering was held on the seventh of June, 1854. On account of the distance only three delegates were sent from Boston—Rev. W. T. Smithett, William H. Jameson and J. L. Eldridge. Mr. Smithett was made temporary chairman of the convention and its permanent secretary.

The great question before the Buffalo convention was the establishment of a national organization. The three representatives from Boston, led by Mr. Smithett, introduced a resolution: “ Resolved, That when the decision for yeas and nays be appealed from as the sense of the majority of this convention, the basis of representation from each society be a pro rata basis of one per cent of the membership, each delegation casting the number of votes to which their constituency shall be entitled.” The object of this resolution was to allow the larger Associations to have an influence in the conventions proportionate to their membership. All the delegates from Boston urged the adoption of this resolution, but it was voted down by the convention.

The final proposition for a confederation arranged for a central com-

mittee who should have advisory relations to the Associations at large, should plan for the extension of the movement, the calling of annual conventions, the diffusing of appropriate information and, in general, the fostering of the Associations. Although this proposition was at first opposed by Mr. Smithett, upon its final adoption he voted in favor of it, the other delegates from Boston having left the city. One of the conditions of uniting with the Confederation was that a local society must accept the articles of confederation adopted by the international gathering. This the Boston society declined to do, although it sent delegates as corresponding members to most of the early conventions.

During the period of what is known as the Confederation, international conventions were held in 1855 at Cincinnati, in 1856 at Montreal, in 1857 at Richmond, in 1858 at Charleston, in 1859 at Troy, and in 1860 at New Orleans.

At the Montreal convention Boston was represented by Messrs. Richard Girdler, the teacher of its Bible class; Alden Speare; Moses W. Pond, who was active during the Christian Commission; H. Furnas; A. C. Tenney; Thomas Pycott; Elijah Swift, and Rev. John Irwin. The report for Boston was made by Mr. Pond.

No one went from Boston to Richmond in 1857, but Mr. Charles Demond was Boston's corresponding delegate at the Charleston convention in 1858. The annual report of the Boston Association for that year states: "This Association has not joined the Confederation, but was invited to send corresponding delegates. Though we are not members of this confederation, it would seem best to be represented at the meetings, for the main value of the convention is not what is formally done in convention, but the union of feeling produced by the presence of young men of various denominations from all parts of the country, and the renewed zeal given for labor. Finding we are all one in Christ gives us hope and strength in our work."

The largest and most influential convention of the Confederation was held at Troy in 1859. At this Boston was represented by five corresponding delegates. In a like capacity Mr. D. Sanderson attended the convention held at New Orleans in 1860. This was the last convention at which the form of organization known as the confederation prevailed. Since that time all Young Men's Christian Associations have been admitted to the international gathering.

During these years the Boston Association was influential in fostering the work of the Association throughout the country. The annual report for 1856 states: "It is worthy of notice that within the past year the correspondence of the Association has largely increased. Our cause is

progressing triumphantly. Nearly every week's mails bring requests for information as to the mode of organizing and conducting Christian Associations like ours, or intelligence of some new Association formed and seeking our sympathy and fellowship. The prospect is that the correspondence of this Association will become even far more extended and fraternal, taking into view the fact that there are in the world over two hundred and fifty other such Associations to which we can extend our sympathies."

The second great feature of this period was the religious awakening which grew out of the work of the Young Men's Christian Association, and which is generally known as the revival of 1857 and 1858. This revival spread over the whole country, and was an important preparation for the evangelistic work done among the soldiers during the Civil War. When at its height as many as one hundred and fifty different meetings were being held daily in the city of New York. Extended reports were given of the revival in the secular press, and it is said that in every town between Omaha and New York City at the noon hour there was in session a union prayer meeting of business men. This revival started in the noon meetings begun by the New York Young Men's Christian Association in the Fulton Street Dutch Reformed Church, in 1856, and carried on the following year by Mr. J. C. Lamphier. In the Spring of 1858 it was said that in Philadelphia alone the additions to the churches exceeded ten thousand. The Boston Association took a conspicuous part in this revival, the characteristics of which were that it was conducted chiefly by laymen, and on a union basis.

On May twenty-fifth, 1858, a convention of Christian young men from New England and adjoining States was held in Boston, in response to an invitation addressed by the Boston Association. This convention brought together delegates from fifty-nine towns and cities of ten different States, also representatives from Canada. The object of this gathering was the promoting of Christian fellowship rather than a direct work for young men.

The Boston constitution provided that its work should be for young men, but very soon much of its effort was directed for the general public. At the Buffalo convention, in 1854, the report of the Boston society stated: "Much attention is now being paid in the Boston Association to propositions for engaging in the work of home missions and missionary Sunday schools. The city is divided into districts, and members are appointed to visit them and endeavor to get the young men and lads into the Sunday schools."

The Sunday evening lectures were opened to all classes, and the

presence of Tremont Temple, with its large auditorium, led the Association into the conducting of evangelistic mass meetings for the general public, which, while an excellent work, was quite aside from the original purpose of concentrating all effort upon the winning of young men. In 1854 these lectures were made free to the public, although the practice was instituted of selling reserved seats while general admission remained free. Large audiences attended these Sunday evening gatherings, and additional services were often held Sunday evenings in various churches under Association auspices.

In the summer of 1856 the attention of the Association was called to the thousands of men who, on Sunday afternoon and evening, at that time thronged Boston Common, and who apparently did not attend church services. As a result a course of Sunday evening sermons, under a great tent, was started on the Common. These were attended by thousands, and this work took on the character of a general revival. These services were continued during the warm weather, year after year, with great success. When the great revival spread throughout the country the Boston Association established in March, 1858, a daily noon prayer meeting. It had been customary to hold a prayer meeting at nine o'clock Monday evening. This was now and for several years held each evening of the week, and another meeting appointed for Monday afternoon at five o'clock. Professions of faith in Christ were very numerous at all of these meetings. Many thousands of religious tracts and copies of the Scripture were distributed about the city in a systematic way by the Association.

In 1856-57 a special tract had been prepared, entitled "Thirty-seven Thousand Young Men," the estimated number of young men in the city of Boston. This was widely circulated. A "canvassing committee," consisting of fifty young men, was appointed in November, 1858, to bring the young men of the city more generally and directly under religious influences. Their work was mainly the circulation of cards inscribed with Bible texts and bearing an invitation to the Association rooms. The closing years of this period were filled with earnest evangelistic work.

An effort for winning men in the navy was undertaken by the Boston Association in 1859. In the spring of that year three hundred men were transferred from the United States receiving ship North Carolina, upon which there had been a revival, to the receiving ship Ohio, which was stationed in Boston harbor. Meetings had already been held on the Ohio, and some thirty-five of these men from the North Carolina who had professed conversion participated earnestly in these meetings. But the stay of the

men on shipboard was transient, and it seemed desirable that a permanent organization should have charge of this work. It was accordingly placed in the hands of the Boston Young Men's Christian Association. The secretary of the Association in June, 1859, obtained permission of the captain of the ship to hold these meetings as frequently as might be desirable. They became a source of great blessing. They increased rapidly in attendance and interest, and were held almost every evening for a number of years. As the men were transferred the prayer meetings spread to other ships of the navy, and a most important work was done. Letters from different parts of the world, telling of the results of this work on the Ohio, are frequently quoted in the annual reports. Tracts were placed in the hands of workers, and nearly all of the ships leaving Boston harbor were visited and supplied.

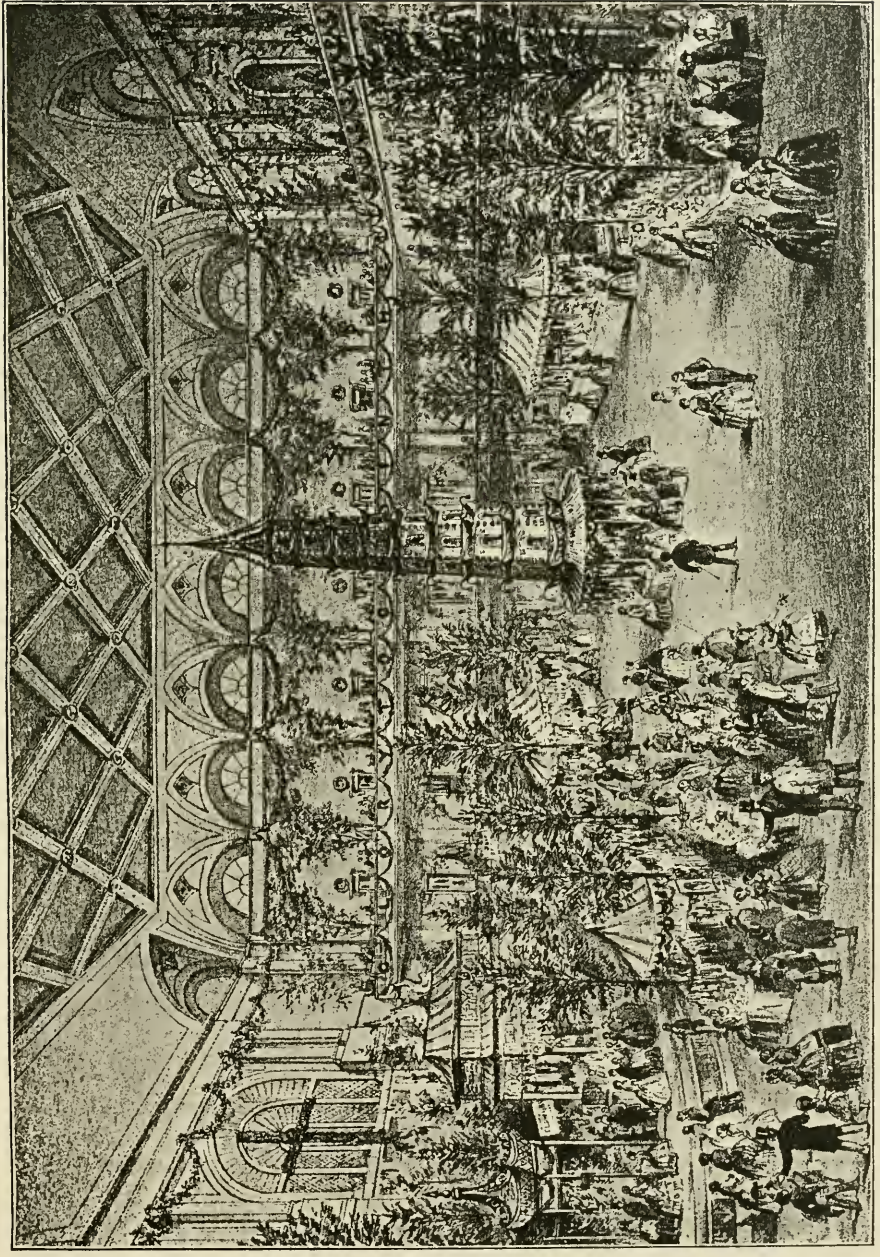
It will thus be seen that during the period of the Confederation the Boston Association developed an earnest and vigorous religious work, chiefly of an evangelistic character, and often for the general public as well as for young men.

Other lines of work helpful for young men, suggestions of which appear during the first year of the society's history, were also developed during this period. The work along intellectual lines consisted chiefly of additions to the library, the maintaining of a reading room, the conducting of a course of lectures and the establishment of a literary society. The employment committee and the committee on boarding houses kept pace in their work with the growth of the organization. Circulars were sent to business houses to secure the co-operation of employers.

The Association rapidly became an institution of importance in the community's affairs. The anniversary held in 1856 was made a "grand levee at Music Hall," which was elaborately decorated for the event. "The company in attendance crowded every available place, there being about three thousand persons present. Upon the platform were seated a large number of clergymen, and among other distinguished gentlemen were present: His Honor Lieutenant-Governor Benchley, His Honor Mayor Rice and ex-Mayor Smith." Henry Ward Beecher delivered the address.

The membership of the Boston organization during most of this period exceeded a thousand, reaching at one time in the neighborhood of 2,500. But the financial depression of 1857 and 1858 brought a marked decline. The membership for the years 1859, 1860, 1861 respectively, was 1,800, 1,000, 700.

There were no dissensions in the Association over the slavery question as in New York, and the Boston work never suffered the decline which nearly eclipsed the New York Society in 1861.



FAIR OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.
In Aid of the First Building Fund, Music Hall, December 21 to 30, 1855.

Compared with other Associations the financial history of the Boston society is one of vigor, but the budget for the organization, with its constantly increasing demands, was not met except by great difficulty. The report in 1856 states: "Very liberal donations have from time to time been made by the Association's friends, whereby the needful expenses have been met, and at the commencement of the year now closing the board of managers found it not only free from debt, but with a small surplus in the hands of the treasurer. The irregularity and uncertainty of this income, however, has always proved embarrassing, and has caused much anxiety as to the probable pecuniary condition of the Association at the close of each succeeding year."

It was accordingly proposed to try to secure a group of friends of the Association who would pledge to give \$2,000 for five years. But before this project was completed, in the Fall of 1857 came the financial panic which prostrated the industries of the country. The Boston society found itself not only without resources, but burdened with a debt of \$1,500. A most energetic effort was made to meet this situation. A fair was conducted by the women of the city, many of whom were friends of the Association; they succeeded in raising \$1,400. This is the first recorded work by women for the Young Men's Christian Association.

A further effort was made to start a permanent fund with the ultimate expectation that it would be used to erect a building, but with the understanding that in the meantime the income from it should be used for current expenses. It was this step which enabled the Boston Association to survive successfully the vicissitudes of the war, and to carry on a vigorous work during the years when most of the Associations of the country were disbanded. Twelve hundred dollars toward this fund had been accumulated by September eighth, 1858, when it was proposed to create a board of trustees to hold the permanent funds of the Association. The following trustees were appointed on September fourteenth: Francis O. Watts, James M. Beebe, Jacob Sleeper and Benjamin Smith.

Shortly following the appointment of these trustees it was arranged to hold a Christmas fair to increase the building fund. This was done on the dates of December twenty-first to twenty-ninth. This undertaking was characterized at the time "as the most prominent in which the Association had ever been engaged." The report states: "We cannot avoid referring to the Christian union which was one of the pleasant features of the fair. There were upwards of thirty tables, representing some twenty different churches. The effect of bringing together bodies of Christians of different denominations to labor in a common cause for a common end cannot fail to do much towards a union of the visible church

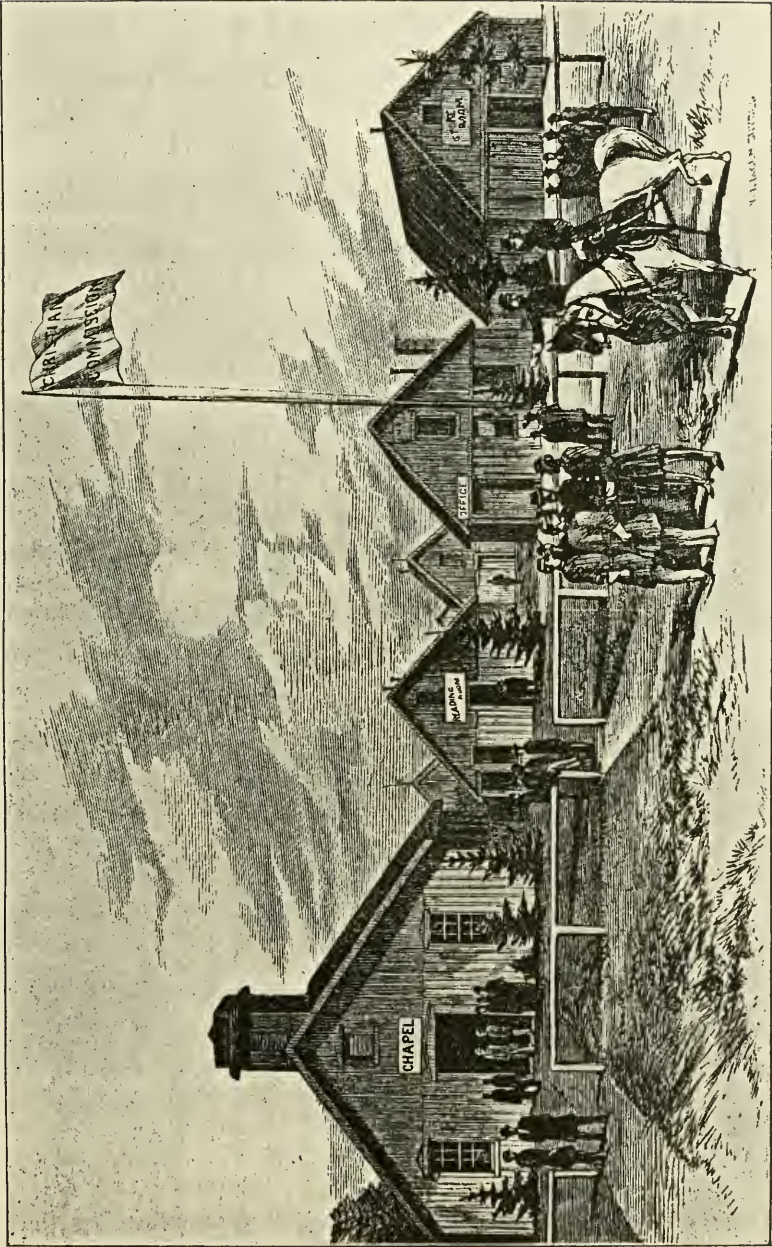
on earth." The amount netted to the Association from this fair was \$9,200. By May, 1861, the permanent fund of the Association had reached \$16,444.

This period from 1854 to 1861 was for the most part one of volunteer leadership. The young men who were employed in charge of the library served for modest salaries and for short periods of time, and devoted themselves chiefly to the care of the library. Mr. Mills, the second librarian employed, moved out of the city in 1854, and was succeeded in August of that year by Thos. T. Bailey. He served the Association for three and one-half years, when at the beginning of 1858 he was succeeded by Mr. A. C. Avard Taylor, who died in December of that year. In January, 1859, the board of directors secured the services of Mr. L. P. Rowland, who really became the first general secretary of the Association. Mr. Rowland was destined to serve the society for fourteen years, until 1873. He later devoted himself to the work of an evangelist.

From the first Mr. Rowland participated actively and directly in the general work of the Association. A growing recognition on the part of the management of the possibilities of this office is seen in the report, which states: "The office of librarian is a most important and responsible one. The librarian is constantly brought in contact with the young men. Many opportunities are afforded for a word of advice and a friendly grasp of the hand, and a solemn truth impressed upon the heart in such cases may lead to the conversion of a soul. How important, then, that the office should be filled by an earnest Christian who takes a deep interest in our work and is thoroughly devoted to the cause."

Mr. Rowland began his duties at a salary of \$500 a year. He was especially interested in the religious work of the Association, and did much to foster its evangelistic agencies.

It was now ten years since the Boston society began its work for young men. It had aroused an interest in this undertaking, not only in the capital of New England, but throughout the cities of the new world. An international organization had been established, some 240 American societies had been founded, with a membership estimated at 25,000 young men. A great revival had swept over the country which had done much to unify the evangelical churches, and much progress had been made towards solving the problem of how to win the young men of American cities to Jesus Christ. The Association was now to endure the crisis brought on by a great and absorbing Civil War.



A TYPICAL CHRISTIAN MISSION STATION, 1861-1864.

CHAPTER IV.

THE BOSTON ASSOCIATION DURING THE WAR, 1861-1866.

THE UNITED STATES CHRISTIAN COMMISSION—INTERNATIONAL CONVENTIONS—THE HOME WORK—RELIGIOUS MEETINGS.

THE opening of the war brought the Boston Association to the lowest point in its history. The country was distracted by the political agitation of the time; the young men were leaving the cities for the scene of conflict. For two years the Association cause throughout the country appears to have been on the decline. The financial depression made it impossible for many young men to renew their memberships. The stimulus and interest aroused by the inaugurating of a new movement had gone, ten years had taken off the edge of novelty from the work, and the interest of many seemed to flag. It is possible, too, that there was some reaction from the evangelistic fervor of the "great awakening," and it must be remembered that the Associations at this time were a purely volunteer endeavor, without buildings and, except in one or two instances, without employed officers. Of the 240 Associations in existence at the beginning of the war, only sixty survived. At the opening of 1862 the New York City Association, which was next to Boston in strength, had a membership of but 151, its librarian had resigned, the rent was six months in arrears, and it was burdened with a debt of \$2,400. The international convention which was to have met at St. Louis in the Spring of 1861 was given up on account of the outbreak of the war.

The great achievement of the Associations during this period was the inauguration of the "United States Christian Commission." The leaders in this undertaking were the Associations in New York City, Boston and Philadelphia. Immediately following the proclamation by President Lincoln, calling for volunteers, an army committee was appointed by the Association in New York, and visits were made to the regiments which passed through that city. Following the battle of Bull Run, Mr. Vincent Colyer, of New York, and Mr. Frank Ballard went at once to the scene of conflict to minister to the sick and the wounded.

Boston and other Associations organized committees similar to that in New York City. In response to a letter from Mr. Vincent Colyer, the

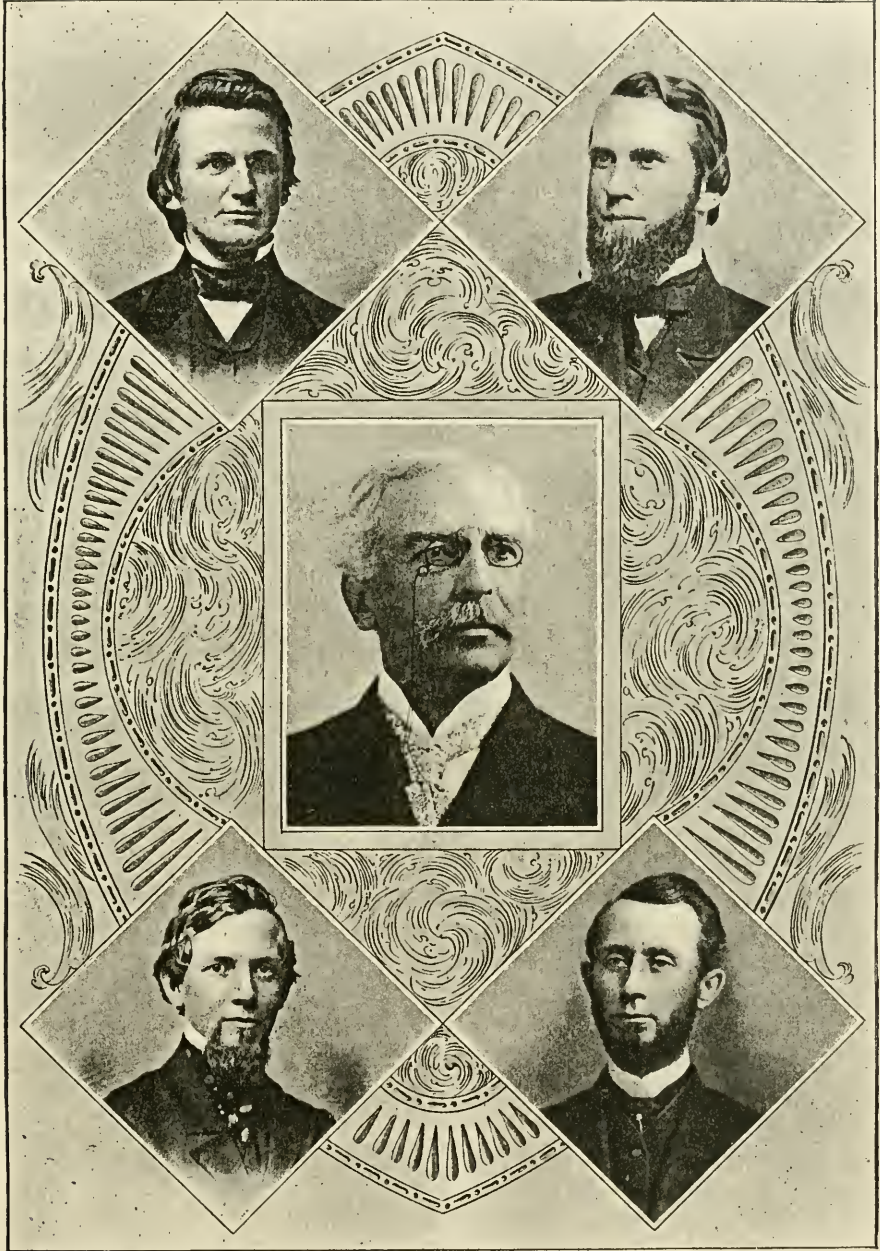
New York Association requested the international committee, which then had its headquarters in Philadelphia, to call a convention of the Associations in the loyal States, to assemble in New York City, for the purpose of appointing a Christian commission which should minister to the spiritual and temporal needs of the soldiers in the field. This is important as being the first organized effort on a large scale by the Christian Church to preach the gospel to soldiers and seamen. This convention was called for November fourteenth and fifteenth, 1861, at the rooms of the New York Young Men's Christian Association, in the Bible House, New York City. Boston was represented at this convention by E. S. Tobey and Charles Demond. Mr. Tobey was made vice president of the convention, and Mr. Demond was appointed chairman of a committee to report a plan of organization for carrying on the work in the army and navy. The main feature of this report, which was written by Mr. Demond, was as follows: "Resolved, That it is the duty of the Young Men's Christian Associations to take active measures to promote the spiritual and temporal welfare of the soldiers in the army and the sailors in the navy in co-operation with the chaplain.

"Second, That a Christian Commission, consisting of twelve members who shall serve gratuitously, five of whom shall be a quorum, and who may fill their own vacancies, be appointed to take charge of the whole work, with power to appoint one or more secretaries and such other agents as they may deem expedient, prescribe their duties and fix their compensation."

The remaining resolutions defined the operations of the Commission, and recommended the appointment of an army committee by each local Association. They also invited the co-operation of all existing organizations of whatever name who might be willing to assist in this undertaking. Speaking of this three years later Mr. Demond said: "In looking at the resolutions of the convention which formed the Commission, I am firmly convinced that the Lord was guiding us. I drew those resolutions with no very definite idea, and yet God so directed me that all the main features of our work were there, or entirely in harmony with them."

The two members from Boston chosen on this Commission were Rev. Rollin H. Neale, D.D., and Charles Demond. At this convention a resolution introduced by Mr. Tobey was passed instructing the Commission "to adhere to the principles on which the Associations were originally founded, both in the character of its discussions and the policy of its action."

The Boston Association took hold of the army work with the most unflinching devotion and self-sacrifice. Already work had been begun



PRESIDENTS OF THE ASSOCIATION, 1862-1867.

JOSEPH STORY.

ALFRED S. WOODWORTH.

EDWARD H. DUNN.

EDWARD G. TILESTON.

Also '81 to '90.

SEYMOUR LYMAN.

for seamen before the war upon the receiving ship *Ohio*, and this was prosecuted with increased energy. Dr. Neale, Charles Demond and E. S. Tobey took charge of the extensive and varied interests of the Christian Commission in New England.

This service was twofold: (1) The work at home, which was devoted to arousing interest in the needs of the soldiers, the securing of funds and supplies, and the sending out of volunteer delegates to the army at the front. (2) The field work, which consisted of the distributing of supplies, ministering to the needs of the men, and preaching the gospel in evangelistic meetings and in personal interviews. In Boston and New York a large work was also carried on for seamen. Speaking of this in the annals of the Christian Commission (page 306), Mr. Lemuel Moss said: "The receiving ship at the Charlestown navy yard, where many thousands enlisted into the navy during the war, was regularly visited by members of the Association under the general direction of Mr. Rowland. Meetings were held every night, and distributions of reading matter and stores were frequently made. The ship was the scene of an almost continuous religious revival. The camps at Reidville and Galloupe's Island were similarly visited." The men from the *Ohio* were scattered far and wide in the northern navy.

Members of the Boston Association going into the field carried on meetings, and in one regiment they organized a Young Men's Christian Association. In the Summer of 1862 the Association rooms in Tremont Temple were the recruiting station for Company A, forty-fifth Regiment, Massachusetts nine month Volunteers. The enlistments came largely from the Association membership. The rooms were also the depository of stores and reading matter to be forwarded to the destinations designated by the Christian Commission. In the home department of the Christian Commission the Boston Association devoted itself to the stirring up of interest in the work for the soldiers, the sending out of delegates, and the soliciting of funds and supplies. Local organizations were established in the principal towns throughout New England. Two delegates were sent out to hold meetings and make visitations. Almost every community was reached. In many churches the fourth Sunday evening of each month was devoted to a consideration of the army work. The Boston committee raised more money than any other branch office, and was only exceeded by Pittsburg and Cincinnati in the value of supplies forwarded to the army. The committee issued 250,000 copies of an admirable army hymn-book which was widely used.

The Boston committee commissioned 799 delegates for work in the

field.* Mr. Demond stated in an address at the close of the war: "A delegate was one who would give six weeks' time in the army without compensation, the commission paying his expenses. Most of the work of this noble charity in the army has been done by men who have received no pay; who left the comforts of home and met the hardships of the camps simply to do good to the bodies and souls of the soldiers. . . . I think I am authorized to say that never since that wonderful saying, 'Whatsoever ye would that men should do unto you, do ye also unto them,' fell from the lips of Jesus, has its spirit been more fully, nobly and heroically carried into practice than by these delegates. Nearly five thousand such men have gone to the army to labor without money and without price. . . . Whatever was needed by suffering humanity was done by these men, who at home were not accustomed to labor or privation. They lived upon camp fare; they slept often upon the ground. Many of them gave up their lives a willing sacrifice, and at least one half of them came home sick, and all this from loving Christ and men. Thousands of lives were saved and hundreds of thousands of sufferers were relieved."

The final session of the United States Christian Commission was held in the House of Representatives on February eleventh, 1866. Mr. Charles Demond, as one of the original members of the Christian Commission, was invited to be one of the speakers. In his address he gave the following stirring description of the way in which Boston responded to the needs of the soldiers: "It was my privilege with others to sit on the Exchange in Boston after the battles of Gettysburg, the Wilderness, and after the taking of Richmond, to receive the voluntary offerings of the people for the relief of the wounded. No one was asked to give; no attempt was made to awaken enthusiasm except by giving notice in each day's papers of the sums given. . . . It was a movement of the people. At times there was a crowd around the tables, and many were waiting their turn to give. When we were receiving money after the battle of Gettysburg, one day there was written upon the great blackboard upon which were put the telegraph dispatches, 'Vicksburg has surrendered. U. S. Grant.' Instantly shouts went up from the assembled merchants. They all uncovered and joined in singing, 'Praise God, from whom all blessings flow.' Some one said, 'Let us show our gratitude by our gifts,' and the crowd came to our table, and for some time we could not take the money as fast as it was offered. . . . Contributions soon began to come in by mail on each of the occasions mentioned, and continued

* Address by Charles Demond, *Annals Christian Commission*, page 249.

after we had left the Exchange until the funds received were \$100,000, \$60,000 and \$50,000."

The amount of cash collected by the Boston committee during the war was \$330,197.86. Of stores and publications there were contributed 4,032 packages valued at \$494,200. This made a total contribution of \$824,397.86.

Speaking of the work of this committee, *The Annals of the Christian Commission* (page 308) say: "New England did not forget either her honor or her responsibility in the hour of trial, and these proofs that she did not forget are her memorial before the world." Its share in the work of the Christian Commission is one of the great achievements of the Boston Association.

During this period no general international convention was held of the Associations until June, 1863, when a convention was called in Chicago. Mr. Joseph A. Pond, of Boston, was made the first vice president, and owing to the illness of the president-elect, George H. Stuart, of Philadelphia, virtually presided at the convention. This convention was devoted chiefly to the work of the Christian Commission. There was much enthusiasm for the army and loyalty for the Union.

The other theme which occupied attention was work for young men in cities. Mr. M. W. Pond made the report for the Boston Association. He stated that over five hundred of its members had enlisted in the army, and that the army committee during the previous year had raised \$17,000 and had sent out one thousand cases of goods. One of the features of the convention was the report of a committee on the state of the country, of which Mr. C. S. Butler, of Boston, was a member. Mr. William H. Lincoln, of Boston, was appointed a member of the international committee for Massachusetts. L. P. Rowland was present at the convention, and took an active part in its discussions.

The international convention for the following year, June, 1864, was held in Boston in the Mount Vernon Church. Mr. Joseph A. Pond was chosen as its permanent presiding officer. This convention made a deep impression upon the city of Boston.

Perhaps the most enduring impression of this gathering was made by two addresses delivered by Rev. H. C. Potter, of Troy, now Bishop of New York, and Hon. Cephas Brainerd, of New York City. Mr. Potter's subject was "Young Men's Christian Associations—what is their work, and how shall they perform it?" This address was devoted to showing that it was the duty of the Young Men's Christian Associations to cultivate their specific field of work for young men. The speaker said, "It seems plain that the aim with which they were every-

where begun was simply this—to rescue and care for young men.” After warning against diverting the efforts of the Association into other fields, Mr. Potter introduced what has since become the platform of the Young Men’s Christian Association in its all-round work for young men. He said: “Any machinery will be incomplete which does not take in the *whole man*, which does not recognize all the various needs of the youth in a great city, and seek to meet and answer them. There is craving for congenial society, for healthful recreation, for books, and for something which shall recall the precious fragrance of home. . . . Every instrumentality which can possibly be employed ought to be pressed into the service, and scarce any instrumentality ought to be considered too sacred or too secular if by any means we can save our youth. . . . If our Associations would make it a question how much they can do to afford healthful mental and perhaps physical recreation, what machinery they can put in operation to seek out isolated and friendless young men, and introduce them to Christian men and women, to furnish them with boarding houses where the influences will not be injurious and deteriorating, to give them employment for their evenings, and, above all, to bring them under the care of Christian ministers and Christian churches, there can be little doubt that the brightest and happiest results will soon become apparent.”

This address was the first public presentation of the ideal of the Association to save the whole man, and the first suggestion of ministering to the physical needs of young men.

An equally earnest plea for specializing the work of the Association in its distinctive mission was made by Cephas Brainerd, of New York, who said: “The work of these Associations is for and among the young men who crowd our cities. These they specially aim to reach. . . . This is our everyday work, our great work, and it should not at any time be neglected or forgotten.”

The convention for 1865 was held at Philadelphia, and the one for 1866 at Albany, N. Y. The Albany convention marked the close of the war era, and was a turning point in Association history. At this gathering the old policy of migratory international committees was abandoned. The headquarters were permanently established in New York City, and a steady, vigorous policy inaugurated. At the Albany gathering five delegates were present from Boston. Mr. M. W. Pond served as chairman of the business committee, and Mr. A. S. Woodworth and Mr. Joseph A. Pond are reported as taking an active part in the proceedings.

While the home work of the Boston Association suffered from the effects of the war, the consequences were by no means as disastrous as in

other fields. The report for 1862 states: "It is a source of much satisfaction that while nothing has been wanting in the zeal and alacrity with which her sons have answered their suffering country's call, we have been able to keep up an interest in the work of the Lord, which can be neglected only at the sacrifice of greater interests than the salvation of a country. Through the past eventful year our Association has gone on in the evenness of its way. Its corps of departments have been organized, and its full system of work maintained; and although necessarily crippled in some of its offices, we believe that no opportunity has been lost for benefiting the young men that have been brought within its reach."

The expenditure for that year was \$2,788. Another year of war made a more pronounced impression, although the budget was increased, reporting an outgo of \$2,884. The report for May, 1863, says: "We have to regret that during the past year we have been able to accomplish so little in the Master's service, mainly owing to the absence of so many who in other years have nobly supported us in every effort. Therefore, in some important fields of labor we have not been able to accomplish all for which we had hoped and expected."

The home work for the year ending in the Spring of 1864 shows a marked advance. The budget had risen to \$3,500, and the report says: "Notwithstanding national distractions, the Lord of the harvest graciously sent laborers to meet the constantly increasing call for them in the various spheres of labor in which the Association had been engaged, and opened the hearts of men to give largely to meet its greatly increased expenses, so that its every want has been supplied." This good financial showing of the Boston Association was due not only to the special effort which was put forth, but also to its possession of a permanent fund. This endowment fund in the Spring of 1863 amounted to \$16,590; in 1864, \$16,837, and in 1866, \$18,672. With the increasing rates of interest in those trying times the income also increased. In 1865 it yielded to the current expense account \$1,579. During several years of the war the item of interest from endowment was the largest single item of receipts, surpassing the amount received from donations. At the close of this period for the year 1865-66 the expenditures reached \$6,600. There was continued emphasis placed upon the necessity of increasing the endowment fund, and the hope was expressed that the time would arrive when the income from endowment and membership fees would provide for the work of the Association. The report for May, 1866, states: "The subject of increasing the building fund so that its income, in addition to our regular income from memberships, shall meet the current expenses of the Association, and prevent our annual call upon our friends

(until such time as shall be advisable to build), has been agitated by the committee on finance, and its members have watched for the favorable moment to make an appeal to the public."

A determined effort was made to maintain the religious work of the Association. However, the tent meetings upon the Common were abandoned in the Summer of 1861 for lack of funds. The report states that as "these meetings were attended with considerable expense, it was thought best to discontinue them." The daily prayer meetings, which had begun in March, 1858, were continued through this period. In 1863 this meeting was spoken of as "a spark kept alive during the past year mainly by the untiring devotion of a few of our young men." An effort was made to increase the attendance, and nearly two hundred young men pledged themselves to be present at the meeting at least once a week. Systematic tract distribution was continued throughout the war period, along the wharves, on board vessels in the harbor, and throughout the city. A company of young men were engaged on Sunday mornings for this purpose, and for extending special invitations to the sailors to attend the meetings of the Association. The Sunday evening sermons at Tremont Temple, which were in charge of the lecture committee, were continued, though sometimes on alternate Sundays. The Bible class, which began at the beginning of the Association's history, was also continued during these years. A temperance society was formed under the auspices of the Association in 1864.

The secular agencies of the Association were well maintained. Speaking of the employment committee in 1863, Mr. Rowland remarked, "It is our rule never to recommend a young man of whose previous history we know nothing." It was the practice to keep a book at the rooms containing the names and references of young men wishing employment, and also of firms desiring assistance. In 1863 and 1864 the employment committee distributed through the business parts of the city a calendar, stating that business men could be furnished with capable and reliable young men in all branches of business and trade, and that young men would be supplied with good situations on application to the committee.

In 1864 the boarding house committee stated that its work was to benefit young men morally, "with a view to open the way for spiritual influence and instruction." The chairman of the committee remarks, "How many young men are saved by being introduced into a good, pious home, eternity alone can tell." Lectures were frequently given during this period by John B. Gough and other speakers. The literary society was carried on with a constitution and officers of its own. Its program consisted of declamations, essays, dialogues and debates.

As the cloud of the Civil War lifted, the Boston Association was ready to gird itself for new undertakings, and to launch out into broader fields of endeavor. Its work for the soldiers had won it a large place in the hearts of the community; its activities were now well known, and while its time had been much absorbed in work elsewhere, the society was gradually discovering how to fulfil its great mission to young men. It was, however, to pass through some years of experiment before the all-round, specialized work for young men which characterizes the Association to-day was to be established.

CHAPTER V.

THE REVIVAL OF THE ASSOCIATION AFTER THE WAR, 1866-1872. EVANGELISTIC WORK—EARLY STATE WORK—CLOSING DAYS IN TRE- MONT TEMPLE.

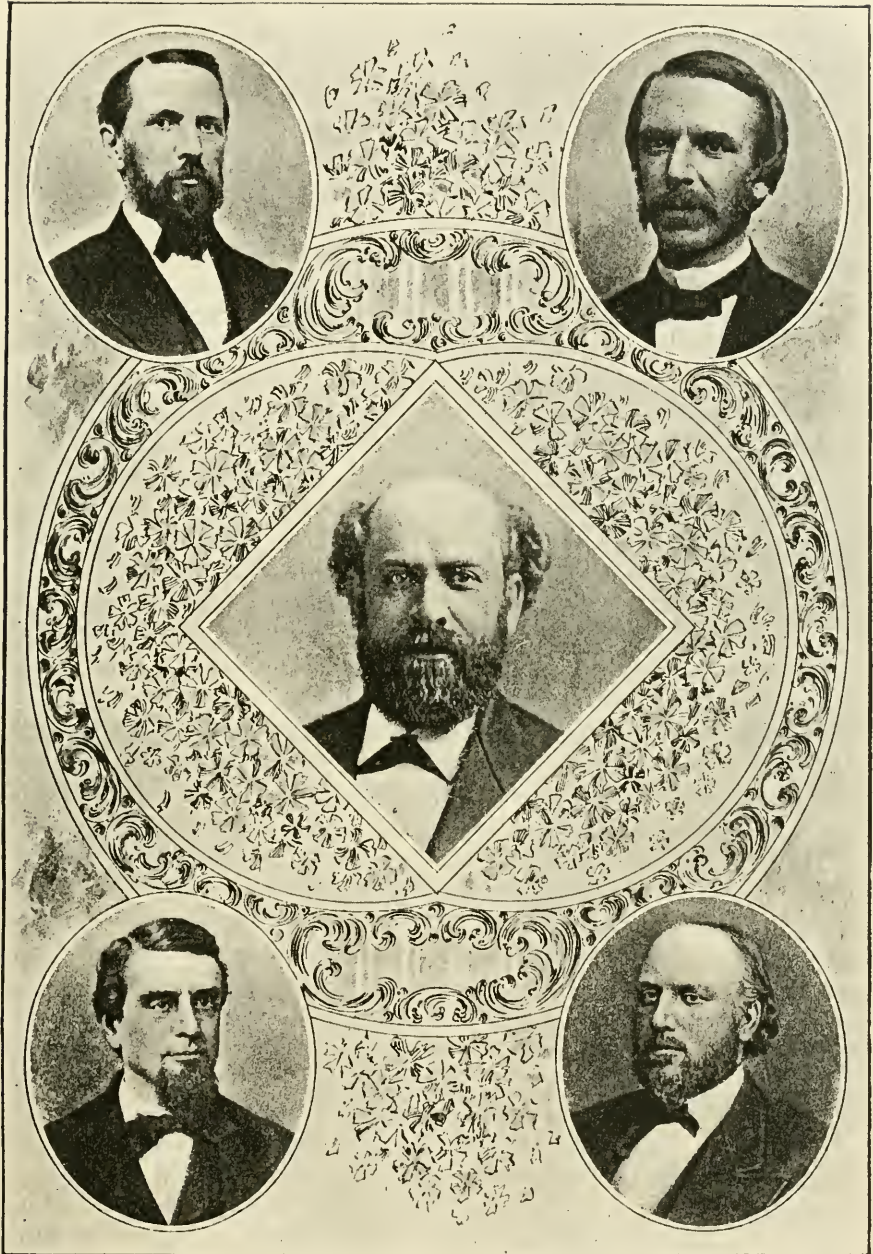
THE closing years of the Association's life in Tremont Temple were years of increasing strength and of deep religious activity. During this period a general evangelistic work throughout Massachusetts was inaugurated. The Boston Association was pre-eminent in the evangelistic activities of the times. It was not until the following decade, when the Association secured the Tremont Gymnasium Building, that it entered heartily into the fourfold work for young men.

The figure which stands out as chiefly influencing the trend of its activities at this time is Dwight L. Moody, who was then the employed officer of the Young Men's Christian Association of Chicago. Mr. Moody as a boy became an associate member of the Boston Young Men's Christian Association, on April twentieth, 1854. Under date of April nineteenth, immediately after leaving home for Boston, he wrote to his mother: * "I am going to join the Christian Association to-morrow night. Then I shall have a place to go to when I want to go away anywhere, and I can have all the books I want to read free, and only have to pay \$1.00 a year. They have a large room, and the smart men of Boston lecture to them for nothing, and they get up a question box."

He continued a member of the Boston Association after his conversion until he went to Chicago in the autumn of 1856. Many of the ideas of work for young men, and even of evangelistic work which later characterized Mr. Moody's career, were in operation in the Boston Association during the years 1854 to 1856. He went to Chicago, united at once with the Association, became a leader in the United States Christian Commission during the war, and later the president of the Chicago Young Men's Christian Association.

Mr. Moody's ideal for the Association was a band of Christian young men who were ready to engage in any form of Christian work which should be needed. He favored meetings for both sexes, and, while in sympathy with work for young men, did not approve of limiting the Association to one field of effort.

* Life of D. L. Moody, by his son, page eighty-one.



PRESIDENTS OF THE ASSOCIATION, 1867-1871.

ORANGE T. TAYLOR.

MOSES W. POND.

EBEN TOURJEE.

WM. G. BROOKS, JR.

HENRY D. HYDE.

At the Albany convention in 1866, when the topic "What is the true aim of Young Men's Christian Associations and their primary field of labor" was under discussion, after several had urged that the Association "should have nothing to do as organizations with work not strictly in the direction of reaching young men," the report states: "Mr. Moody, of Chicago, dissented from some of the remarks made. His Association became convinced that they must go out and reach the hearts of the people. . . . Upon looking into the working of the missionary society, we found that from four to five thousand dollars was raised yearly for charity, but that it took about all that to pay the officers, and the poor did not get much. We also looked into the tract work of the city and found that it took about \$1,000 a year to pay the superintendent, and he raised about \$1,200. All this was done away with, and the Association took it upon itself to perform these duties. He also stated that in thirty days he had raised \$128,000 for the erection of a building. God wants us to go forth and preach the gospel to the whole world." After further discussion of this topic, the report states, "Mr. Moody, of Chicago, spoke with reference to the adaptation of the Christian Association for work of any kind in the Christian field."

The Boston Association, while making its work chiefly for young men, had conducted extensive revival meetings for all classes; and on December second, 1866, Mr. Moody was invited, under the auspices of the Association, to speak at a meeting held in the Mount Vernon Church upon the work of Christian young men in the West. This meeting resulted in the issuance of a call on December fourth for a Massachusetts Christian convention, which was summoned to be held in Tremont Temple on December eighteenth and nineteenth. In spite of the short notice for this convention, some 1,200 delegates, representing every section of the State, assembled. While the Associations of Massachusetts were represented, the call was not limited to them, the desire being expressed in the circular "that the pastors and brethren of all the churches in Christ in Massachusetts should come together for the purpose of united prayers to the Head of the Church, and for the free interchange of opinions and experience in regard to various questions of practical Christian effort in the Master's service." "This," the invitation stated, "is a period of great expectation and hope among the followers of Christ."

Among the questions for consideration were named: "The labors in the Sabbath school," "The work of home missions," "The provision for home evangelization," "Efforts for waste places where the gospel is not preached," "The duties of Young Men's Christian Associations," "The efforts to be made to spread the gospel among the poor

and neglected" and "The duties of Christians as connected with all these efforts."

It was a mass convention for the discussion of general religious work and not a gathering to consider the winning of young men.

This convention was the inauguration of a series of evangelistic endeavors on the part of the Associations of New England. As a result of this meeting, arrangements were made for some fifty county conventions, which were held chiefly in Massachusetts during the following winter months. These were more or less under the auspices of the Boston Association, or with its assistance. This form of effort came to be known as "delegation work." It was prosecuted widely in Ohio, Illinois, and in a number of the Western states, as well as in New England. By the Spring of 1867 it was reported that at least eleven Young Men's Christian Associations had been organized in Massachusetts as a result of these conventions. It was further said that their influence had been felt as far south as Washington. These Christian conventions also had a marked influence in determining the character of the State Young Men's Christian Association conventions which were started some months later.

At the international convention at Albany in June, 1866, it had been recommended that the corresponding members of the executive committee of each State call a convention of their Associations annually in the autumn. This recommendation was reaffirmed at the Montreal convention in June, 1867, when it was stated, "The object of these conventions should be to promote the interests of existing and stimulating the formation of new Associations." Mr. Rowland was at that time made corresponding member of the international committee for Massachusetts, and in that capacity issued a circular calling the first Massachusetts State convention at Springfield for October tenth and eleventh, 1867. Mr. Moody came from Chicago to address this gathering, and for many years he was a frequent visitor at the State conventions of Massachusetts, inspiring them with his religious zeal and spiritual power.

These State conventions in the early years of "State work" constituted virtually part of a revival campaign. Emphasis was laid upon work for young men, but the Association ideal was often that of going forth to preach the gospel to the whole world. This was particularly true in the smaller communities.

In 1870, at the convention held at Chelsea, Mr. Cephas Brainerd, representing the international committee, was present, and took a decided stand in advocating that the Associations should devote their energies to distinctive work for young men. Among other things, he said he regretted

that the Chelsea Association "had given up its rooms to devote itself exclusively to Sunday-school work." An article prepared by one of the Boston Association officers at this time states: "As this is the oldest Association in the country, and in many respects among the most successful and practical, we necessarily receive a large number of letters from Associations just organized, and communities about to organize, asking information about our plans and for advice. It is gratifying to know that many of the most vigorous Young Men's Christian Associations in this immediate vicinity are the offspring of this institution. About 118 of the Associations in this country are in Massachusetts. Many calls are made for our young men to address public meetings, conventions, etc., to all of which we have cheerfully responded when not inconsistent with pressing work at home."

During this decade which followed the war, Associations largely devoted to evangelistic work multiplied throughout New England. Many did not live long. Few had the idea of a specialized work for young men centered in a building. A list printed by Mr. Rowland in 1869 names over one hundred Associations formed in Massachusetts villages and towns during the three years following the Boston Christian convention of 1866. This evangelistic work was carried on for a number of years, and resulted in the winning of many souls into the Christian life, but it was not a distinctive effort for young men.

In its local work during this period the Boston Association was characterized by religious ardor. Quite a number of its members are reported as studying for the ministry. Overflowing prayer meetings were held, and these increased in number until there were three held daily at the Association rooms. One of these was the nine o'clock evening meeting which began in the early days, one was a noon meeting which had been reopened in January, 1868, and one a morning prayer meeting at nine o'clock. These continued while the Association occupied the rooms in Tremont Temple. Daily meetings were also held on the receiving ship Ohio. During the summer of 1869 and 1870 a tent was pitched for services on the Common. In 1871 was begun the publication of what was known as the "*T. M. C. A. Little Book Series.*" This was a series of tracts which reached a million copies. They were published by the American Tract Society, but distributed by the Boston Association.

The secular agencies were much the same as in the earlier period. In October, 1871, a savings department was added to the Association, and in a few months it was reported that over \$1,000 in small amounts had been deposited.

During the last year the Association was at Tremont Temple, on Thanksgiving Day, 1871, the practice of closing the rooms was changed, and a Thanksgiving dinner given to young men away from home. More than 350 young men sat down to this dinner, and an address was delivered by Governor Claflin.

The Boston Association did a notable work in 1871 by sending prompt aid to the fire sufferers in Chicago, Michigan, and Wisconsin.

During the years from 1866 to 1872 the employed force of the Boston Association developed to an important degree. From the time he became librarian of the Association, in January, 1859, Mr. Rowland had steadily developed the office which he represented. From the first he was more than his title of librarian would imply. Mr. Rowland's contribution to the secretaryship was characteristic of the field in which he appeared. He was a vigorous leader in the religious effort which marked the Boston Association's history throughout the term of his official connection. His supreme interest was in soul-saving, through the agencies of personal interviews, meetings for prayer, the study of Bible texts and appeals from the platform at evangelistic meetings. In the later years of his life he refers to these times as being years when "souls were saved daily." His talents were different from those of McBurney, the secretary of the New York Association, who was not a speaker, but was endowed with executive gifts. McBurney was the statesman behind the scenes who worked through other men. Mr. Rowland served on committees, but he had gifts as a speaker and used them. He was given the title of corresponding secretary in 1868 in recognition of his services to the Association. At a board meeting on March second of that year he gave an account of the various duties devolving upon him, part of which was the collecting of money for the support of the work. At that time his salary was increased to \$1,800, which was \$200 less than he would have received if he had accepted a position offered him by the American Tract Society.

In December, 1871, Mr. William H. Fay was engaged as secretary for the employment bureau. In that year Mr. J. E. Gray was appointed to the office of librarian.

Following the international convention held at Washington in 1871, a conference was held of all the employed officers of Young Men's Christian Associations on the continent. Twelve men were present who united themselves into an organization to be known as the General Secretaries' Conference for the United States and British Provinces. Mr. Rowland was present at this gathering. As a recognition of his being the senior secretary in Association service he was chosen president of the new organization.

The Boston Association's finances during this period were usually satisfactory. In 1869 a sustaining membership was established composed of those paying five dollars a year. In 1870 a temporary deficit of \$1,000 is reported caused by largely increased expenses.

An earnest and combined effort was made on the part of the standing committee in the year 1867 to increase the membership. Six hundred names were added, raising the total to a little over two thousand. In the Spring of 1872, the close of this period, the membership was reported as 1,665. Of these, 1,179 were active members and 486 were associate. It is significant to contrast this small proportion of associate members in those days of an almost exclusively religious work with the numerous associate membership of the present time, when the secular agencies are highly developed.

In spite of the commodious quarters in Tremont Temple, which to some extent delayed the building movement in Boston, a steady effort was made by the society during this period to secure a permanent home. In the report for 1867 it is declared: "We need a building of our own mainly devoted to our own purposes, the rental of the ground floor of which would yield means to meet our ordinary expenses, while the contributions of the benevolent could be used with great advantage in opening branch rooms in other portions of the city, greatly extending the usefulness of the Association. New York, Chicago, Washington and Philadelphia have all provided for this acknowledged want of Christian Associations, and are erecting buildings at a cost varying from \$100,000 to \$250,000, while as yet no movement of this kind has been attempted for the Boston Association—the oldest, and at least one of the most successful in this country."

The rooms in the Tremont Temple were attractive and convenient. It was a conspicuous edifice with a large auditorium, conveniently available; in fact, from its founding until after the war, the Boston society had decidedly the best home of any American Association.

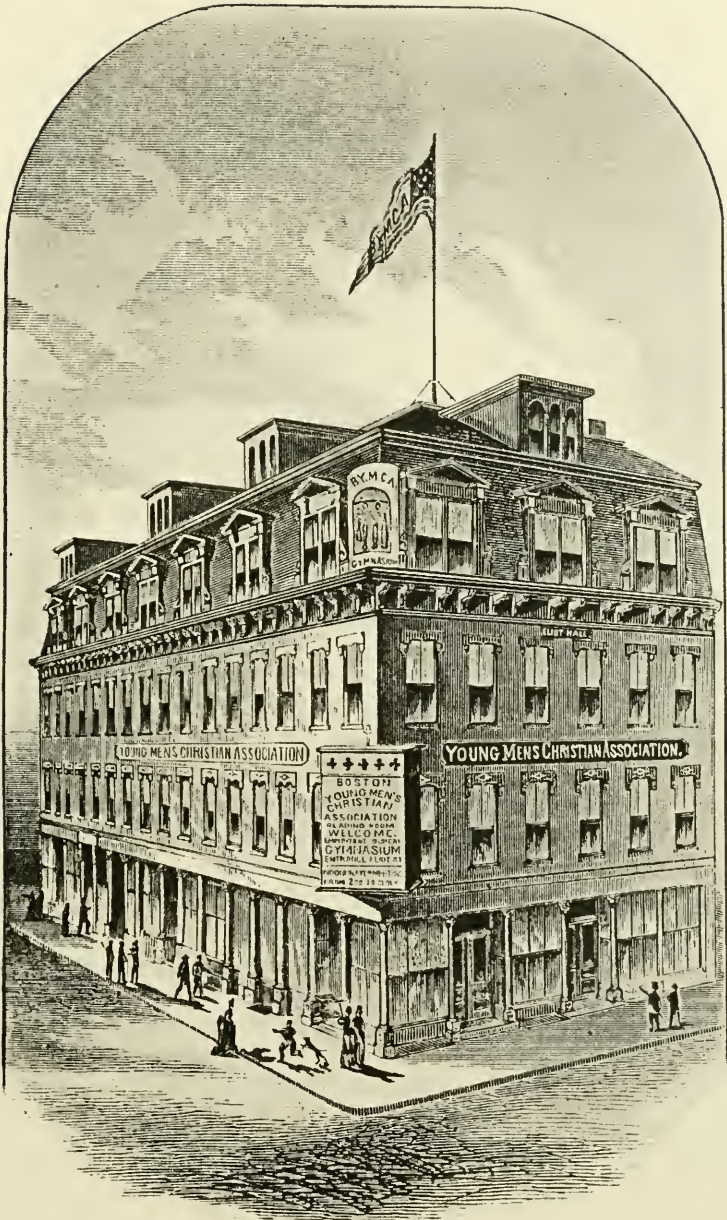
In the autumn of 1869 a circular was issued, signed by forty-eight members, announcing a Christmas fair in the interests of the building fund. This circular also contained an appeal, signed by one hundred "of the most influential ladies of Boston, calling upon all to help the movement in every way." The result was eminently successful. The fair was held at Music Hall, and netted nearly \$33,000.

In referring to the building movement in the spring of 1870, the annual report states that the Association had been "obliged to move more slowly than it had intended, in consequence partly of the depression of business and partly of the great difficulty of securing a site for a

building." In the Spring of 1872 the building fund of the Association had reached the sum of \$59,478. While this sum was insufficient for a building it made possible the structures of later times, and while held as an endowment fund was a source of revenue.

The period ending with 1872 closes twenty years of history for the Boston Association, and also the period of its life in Tremont Temple. These twenty years may be characterized as chiefly years of religious effort and the dominance of the ideal of general evangelistic work.

The Association was now to pass through a period of transition in which a fourfold work adapted to the specific needs of young men was to be wrought out, and from which it was to emerge larger, stronger and more useful than ever before. These twenty years had seen the movement inaugurated at Boston spread throughout the continent. They had witnessed the inspiration of the "great awakening" and the stirring scenes of the Christian Commission, and had seen the Association work recover and become firmly established after the war. The two new and profoundly influential factors which were to deeply affect the movement were the securing of property and of employed officers. This was to result in the complete adaptation of the work to the needs of young men.



FIRST BUILDING OWNED BY THE ASSOCIATION.

Located Southeast Corner Tremont and Eliot Streets.

Occupied 1872 to 1883.

CHAPTER VI.

THE PERIOD OF TRANSITION, 1872-1879.

THE TREMONT GYMNASIUM BUILDING—ROBERT J. ROBERTS—JOSEPH COOK—THE TABERNACLE—STATE EVANGELISTIC WORK—SECRETARY DEMING.

THE years from 1872 to 1879 mark the transition in the Boston Association from the days of general evangelistic work under volunteer leadership to a systematized, specialized work distinctively for young men, in a building especially built for the purpose, under the leadership of experts employed to give their whole time to the service. The early years of the Boston work had been arduous, earnest years. Souls had been won for Jesus Christ, and stalwart, devoted workers had received a training which made them marvelously effective in Christian work.

While it is not feasible to make any correct estimate of the relative contribution made by any one man, or to name all of those noteworthy for special service, among those who made the Association a success may be mentioned the following, who at different times stood at the head of the organization: Francis O. Watts, Charles Theodore Russell, William H. Jameson, Jacob Sleeper, Richard Girdler, Charles Demond, Franklin W. Smith, Alden Speare and Russell Sturgis, Jr., presidents from the founding to 1861; Edward S. Tobey, Joseph Story, Edward H. Dunn and Edward G. Tileston, war-time presidents; Seymour Lyman, Alfred S. Woodworth, Orange T. Taylor, William G. Brooks, Jr., Henry D. Hyde, Moses W. Pond, Eben Tourjée and Russell Sturgis, Jr., presidents from 1865 to the beginning of the Boylston Street building movement.

During the period from 1872-79 the volume of work by the Association steadily increased, as will be seen from the fact that its budget soon reached the amount of \$15,000 annually. The most historically significant feature was the gradual maturing of a systematic, all-round work for young men. This reached its consummation in the adding of the physical department. It is a remarkable sociological fact that the leaders in the Young Men's Christian Association in seeking to help young men spiritually have also been led to provide for their physical, mental, social, and to some extent their economic needs. Unconsciously they developed a work for the whole man. These agencies were at first

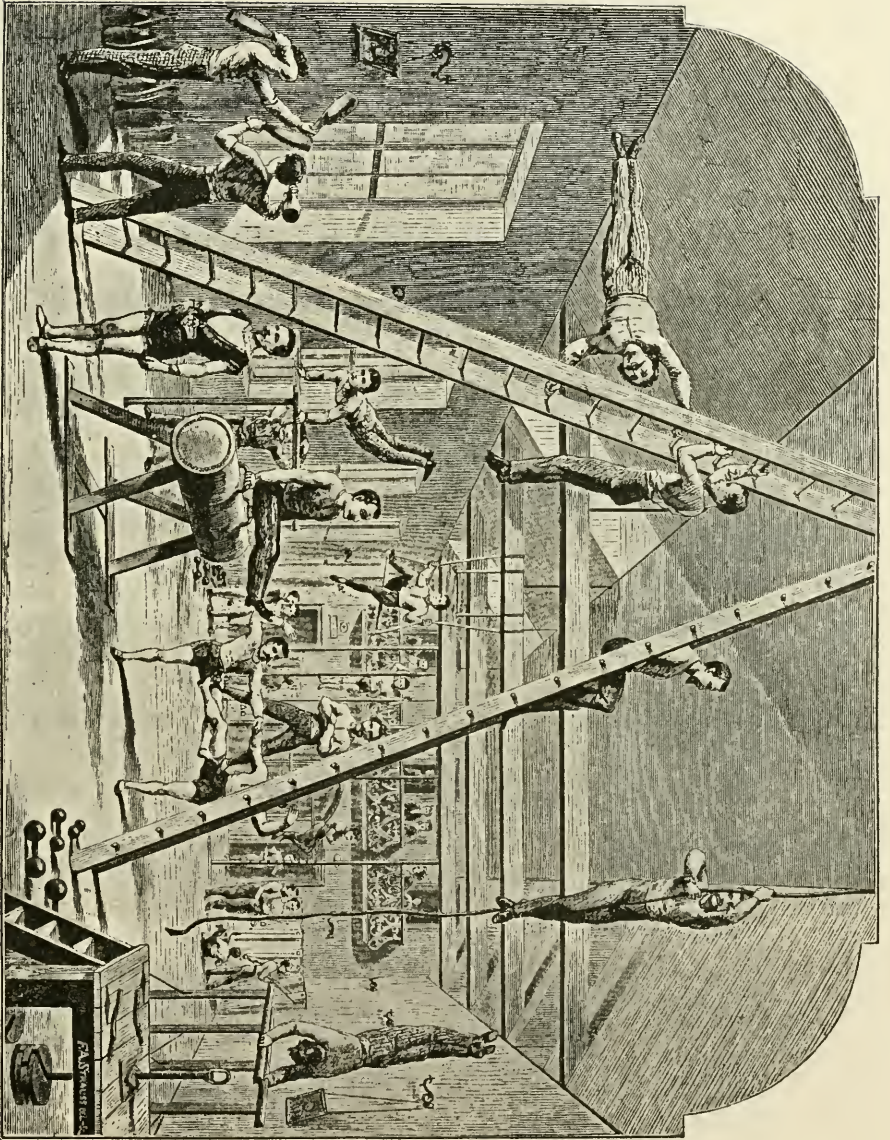
usually added as attractions to young men to draw them under the influences of the Association, but gradually the organization recognized the value of performing these services because they were good in themselves.

While the Boston Association was not the first to introduce a gymnasium, it is admittedly true that it led the whole Association in the physical work during this early period.

Both the New York and San Francisco Young Men's Christian Associations erected buildings with gymnasiums at the close of 1869. While several efforts had been made in Boston to secure a building, these had not as yet met with success. The report for this period states: "We were warned that on the first of September, 1872, we must leave the rooms which had been our home. Having but six weeks in which to find new quarters, the committee appointed for this purpose set out at once, and after visiting a number of places, one of the committee suggested a visit to what was known as the gymnasium building, situated at the corner of Tremont and Eliot Streets, and owned by Charles H. Bacon, Esq. The wonderful adaptation of the building to the work of the Association was so apparent that overtures for its purchase were immediately made, and within ten days a bond to sell was received, and shortly after we came into possession of a building in which the only necessary alteration consisted in removing one partition, and a slight change in the appointment of two small rooms. The location has proved much better than we had even anticipated, and new vigor has been put into every branch of our work."

The lower floor of the building was occupied by four rented stores. On the second floor there was a library, an office for the secretary, a reading room and a parlor. On the third floor was a hall seating six hundred persons, and a committee room. The entire fourth floor was given over to a gymnasium with an office, dressing rooms and bath rooms. Overlooking the gymnasium was a gallery, and above this an additional dressing room. The gymnasium was large, being eighty by forty feet in dimensions. "The furnishing committee found it in complete running order, requiring but very little outlay. It was thoroughly ventilated, well lighted, and warmed by steam. The committee was confident that it was one of the best and most complete gymnasiums in the country." The building was located in a district where many young men lodged, and the announcement made at the time declares, "Had we bought the land, it would have been difficult to have found so good a location, and in building we could have hardly been better accommodated than we are, while we must have paid much more both for land and building."

The purchase involved an outlay of \$125,000; \$15,000 additional



THE TREMONT BUILDING GYMNASIUM, 1872-1883.

was expended for furniture and appliances. The building fund already in the hands of the Association provided \$60,000 toward this purpose. Toward securing the balance a unique enterprise was projected by Mr. Franklin W. Smith, who had designed the fair held in 1858. This was called the "Bazaar of the Nations," and was held for four weeks in the month of May, 1873, in Music Hall. While most Associations have secured their funds by solicitation, and much money has been received in this way in Boston, hardly any other Association has been so successful in securing funds through the holding of fairs. The "Bazaar of the Nations" was the last and largest of these undertakings. It was widely advertised. Representatives of the Association visited Europe for the purpose of ordering merchandise from many lands. This was sold in characteristic booths, giving picturesque scenic effects to the whole interior of Music Hall. The exposition was planned to represent the architecture, the costumes, street scenes, shops and as much as possible the domestic life of Germany, Switzerland, Italy, France, England, Sweden, Scotland, Russia, Turkey, Syria and China. Addresses were delivered in Russian, German, French, Scandinavian, Gaelic, Hawaiian and Arabic. It was not like most fairs, where the merchandise sold was donated by charity; less than one third of its stock was a gift. The expense of the "bazaar" was \$23,612.71, and \$36,000 of capital was borrowed for the importation of merchandise, which yielded a net profit of \$13,085.62. The total net profits from all features of the enterprise were reported as \$40,688.

The Association entered its new home at the beginning of September, 1872. It was expected that the gymnasium would be a source of revenue. The charge for its privileges was placed at ten dollars a year, while the general membership fee of the Association remained at one dollar. By the Spring of 1873 it was reported that 354 members had joined the gymnasium, the greatest number belonging at any one time being 237.

It is interesting to note the attitude of the Association toward the physical department. The first account exhibits some enthusiasm. It states, "At first we employed a man merely to tend the door and keep the rooms tidy and clean, but finally it was thought advisable to secure the services of an instructor in gymnastics, and we were fortunate in finding in Mr. Du Crowe the person needed." He remained with the Association between one and two years, and was followed by Nelson Alcott, who taught some tumbling, but his chief function was to keep the place open. He remained only part of the year. Until the Summer of 1875, aside from the instruction just mentioned and voluntary leader-

ship on the part of some members, no systematic control of the exercise in the gymnasium was undertaken. The rooms were kept open by the janitor, and individuals or groups of gymnasts were allowed to exercise and use the apparatus as suited their tastes. The committee on rooms and library who were in charge of the gymnasium admitted that "none of us have had any experience in the gymnasium business." The chief leader during this period was Professor Du Crowe, as he was called. He was a circus performer, slack-wire walking being his specialty. Nearly all the work was of the "circus kind, being intended for display." The early instructors wore flesh-colored tights and spangles, and performers for prominent circuses, which were then popular throughout the country, found their way into the Boston Gymnasium. Nets for safeguards were used, and one man shortly after the gymnasium was opened broke his neck while turning a somersault in the air. The exercises were heavy and difficult. An inventory of apparatus in the Association* mentions a ton of dumb-bells varying from one and a half to one hundred and five pounds, Indian clubs from one to forty pounds, and cannon balls from eighteen to fifty pounds. It states that the heavy weights were most commonly employed. Other items in the equipment were horizontal bars, parallel bars, upright bars, rowing weights, spring-board vaulting apparatus, vaulting horses, ladders, flying rings, single and double trapeze, lifting apparatus, hand windlass, peg and rope climbing apparatus, slack rope and cloud swing, spirometer, measuring and weighing apparatus, wands, rings and striking bags. It will be seen that the modern hygienic idea was not at all in mind.

President Sturgis, in referring to the gymnasium in his report for 1873, says, "Our gymnasium has been a source of income, and has increased the numbers of those who have been brought under our influence." While the gymnasium had been opened with hope, and in some of the early printed statements it is referred to with satisfaction, the time came when a number of the early Association leaders wished to see the department dropped. One recalls that at that time the idea of a man being both a gymnast and a Christian was deemed almost ridiculous. Many of those who frequented the exercising hall were not men of elevated character. There is evidence that some were of dissolute habits. Indeed, the attitude of the Associations throughout the country at this time toward the gymnasium was very dubious. It was hoped, however, that it would enable the Association to bring many young men under a good environment. Indeed, Mr. Deming, who afterwards became secretary of the Boston Association, states, "The department of physical culture was a

* Report for 1873.



BAZAAR OF THE NATIONS.

In Aid of the Building Fund, Music Hall, 1873.

doubtful experiment until the Association was fortunate in securing as superintendent of its gymnasium Mr. Robert J. Roberts.’’

Mr. Roberts came into the employ of the Boston Association in the summer of 1875. Through him the Boston Association made a most important contribution to the physical department of Association work. Mr. William E. Woods, of New York, had been for five years the instructor in gymnastics in that Association, and he was already giving light as well as heavy drill in the gymnasium. He shares with Mr. Roberts in the early development of the work, but to Mr. Roberts belongs the credit of being the distinctive pioneer of the hygienic work which has made the Association physical department what it is to-day. Physical directors recognize Mr. Roberts as the early leader in the development which brought the physical director into demand, and which has made the physical department of the Association a means of developing the bodies and preserving the health of young men.

Mr. Roberts had begun physical training early in his youth. He became an enthusiast, and took advantage of about everything of the kind then offered in Boston. He worked under Dio Lewis, was a member of the Tremont gymnasium both before and after it passed into Association control. He was also a member of Dr. Winship's gymnasium and the gymnasium of the Young Men's Christian Union. By those practicing in the Association gymnasium he was looked up to as a leader of great attainments. He was active, much to his subsequent regret, in the heavy acrobatic work which was then in vogue. By occupation Mr. Roberts was a wood turner, but the introduction of a machine compelled him to seek other means of livelihood. He was a Christian young man, and was at that time a teacher of a Bible class in a Sunday school of which Mr. Joseph Storey was superintendent. Upon being thrown out of employment he consulted with Mr. Storey as to the best course to pursue. Mr. Storey suggested that an opening might be found at the Young Men's Christian Association gymnasium. Mr. Roberts accordingly applied for the place, and was employed as superintendent and janitor in the summer of 1875.

Mr. Roberts took hold of the Boston gymnasium with the idea that it could be made a power for the advancement of the Christian cause. In this he had little encouragement at the time from the Association directors except the general secretary. Mr. Deming stood with Mr. Roberts in believing that an important use could be made of the physical work. But the membership had run low, and many of the leaders were inclined to the view that the gymnasium should be abolished.

In the development of Mr. Roberts' system of gymnasium practice

there is a clear evolution from heavy work to light. This was a gradual growth. With him it developed first in his own experience. He was a man of fine physique, and frequently stood as an artist's model at good remuneration. In order to perfect himself for this service he developed a system of light exercises. An incident occurred in 1877 which had an important effect upon his career. This was a fall from a gymnasium cloud swing, on account of which he was laid up for several weeks. During this period of quiet he formed the distinctive platform of principles of physical work which he later advocated with so much success. These principles declared that exercise should be "safe, easy, short, beneficial and pleasing." This was a complete revolution from the dangerous, difficult and heavy work of the past. In this platform Mr. Roberts approached the modern evolutionary doctrine of educational work, which recognizes that comfortable, pleasurable use of powers is most conducive to their healthful development. As soon as Mr. Roberts began to push these principles he attracted the attention of scientific men. Through Dr. V. Y. Bowditch, the first physician to become interested in him, Mr. Roberts was called upon in 1877 to give an address before a body of physicians in Boston on what he called "body building." So much ignorance of the possibilities in this line did their questions show, that he thought at first they were making light of him. From this time on he was invited frequently to give addresses in other cities. On one of these trips in 1878, when he was absent for a considerable length of time, and observed the advantages to himself from abundant rest, he decided to give up all heavy and competitive work. He made his exercises slower and more simple than they had been before. He also began to give more attention to outdoor exercise. The first outdoor gymnasium of any Association was started at South Boston Point in 1876.

When Mr. Roberts began work as a physical director there were no mats in use. These he introduced, and from time to time introduced different features which are now familiar in gymnasium furnishing, such as the running track and the ring shower bath. One of the most important contributions of Mr. Roberts to the physical work was the Roberts' dumb-bell drill, which has been widely used in Young Men's Christian Association gymnasiums. Mr. Roberts is now with the Boston Association, and has had the longest service of any physical director.

In later years the physical department recognized its opportunity to help young men spiritually, and to lead them into purity of life.

Evangelistic activity was still the most conspicuous feature of the Boston Association's work during this period. On one occasion, in 1874, President Sturgis congratulated Robert R. McBurney, the general secretary



REV. JOSEPH COOK.

of the New York Association, on his splendid building and the flourishing condition of the work which he represented. Mr. McBurney replied, "I would willingly give up all these things if we could have your spiritual success." The earnestness of the society is seen in a quotation appearing in several of the reports, "Personal loyalty to a personal Christ."

Religious services were held in an almost bewildering array. The daily morning and evening prayer meetings, which had been inaugurated in the Tremont Temple rooms, continued throughout this period. A daily noon prayer meeting was held in the Association building until November, 1874, when it was removed to the Meionaon. The reason given for this was that the Association building was "too far removed from the business center for the short time which could be afforded at midday. These noon meetings were well attended by business men." This meeting was afterwards removed to the vestry of Tremont Temple.

In March, 1874, after much debate it was decided to open the Association rooms to the public on Sunday afternoons and evenings. This proved welcome, as they were largely visited. Soon after this a service of song was established at 4.30 o'clock in the afternoon, and Sunday evening services were also held with preaching in the hall. In February, 1875, a boys' prayer meeting was begun. During this period various summer outdoor meetings for the general public were held under Association auspices, in some cases the audiences averaging a thousand. They were usually held on Sunday afternoon. Some were at Grove Hall, others in South Boston, at Bartlett Street, at the Highlands, at T Wharf and on the Common. A special course of sermons to young men was begun in 1876 in Association Hall, Park Street Church, Tremont Temple and Music Hall. About this time the Saturday noon prayer meeting was transformed into a Bible study on the Sunday-school lesson, which was conducted by President Sturgis. There was also a Bible class in the rooms conducted by the general secretary.

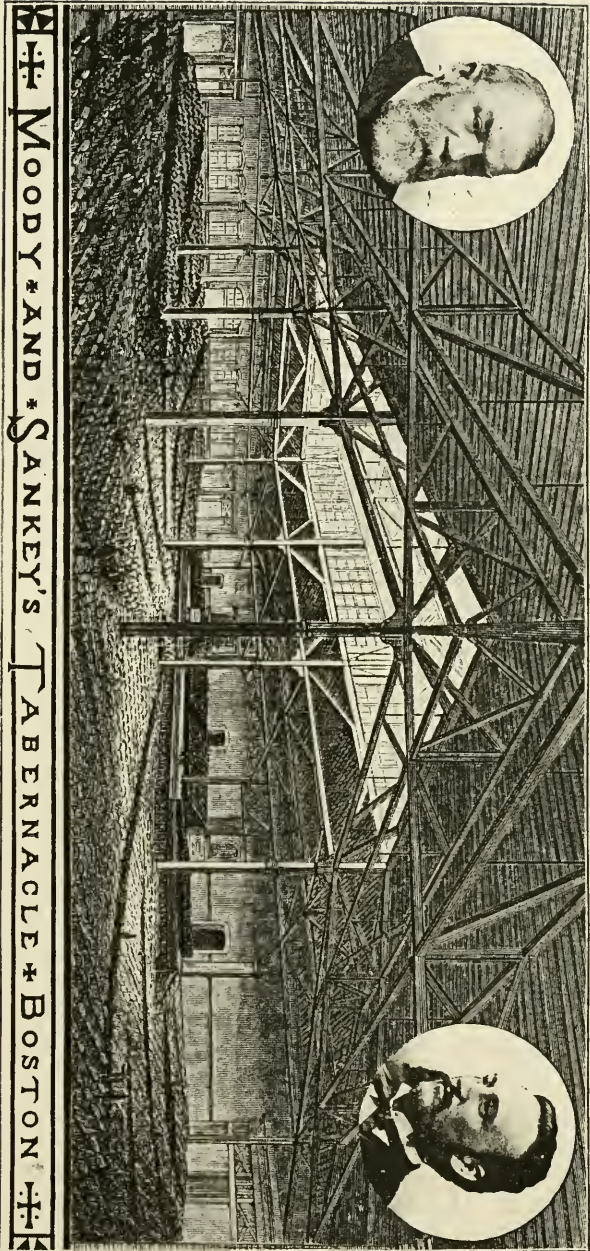
One of the notable outgrowths of the Association's business men's noon prayer meeting was the famous Monday Lectureship by Joseph Cook. The Association was the means of introducing Mr. Cook to the Boston public. The report a year later states: "In October, 1875, the committee on devotional meetings desired to make a move to awaken a deeper religious interest in our city. Various suggestions were offered, among them one relating to our noon meeting in the Meionaon. It was proposed to engage Joseph Cook, then comparatively unknown, to deliver a half-hour lecture at the noon meeting each week day for two weeks. The arrangement was made, and Mr. Cook's lectures awakened

immediate attention. The modest sum of \$100 was paid the lecturer, and a further arrangement was concluded to devote the Monday noon meeting for the remainder of the winter to a continuation of Mr. Cook's lectures. For a course of forty such lectures the Association paid him the meagre sum of \$400." When these services were ended two meetings were held of those who were interested in continuing the lectures. It was voted that they should be continued under the title of "The Boston Monday Lectureship," that \$2,500 be raised for the ensuing season, and that the Lectureship be placed in the care of a committee of seven. It was thought best to carry this on independent of the Association, though the general secretary became treasurer and secretary of the committee, and had charge of the details of arrangements.

This movement developed a notable growth. A few weeks after the start the audience overflowed the Meionaon. It was necessary to remove to Park Street Church. The course of lectures on "Does Death End All?" aroused so much interest that the Lectureship was carried into Tremont Temple. This became its home for about a quarter of a century. Eleven volumes of these lectures were published in Boston, and various editions appeared in London.

The work of distributing religious literature grew to remarkable proportions during this period. In 1876 an account of the work of the committee on tract distribution said: "Their sphere of labor is exciting and dangerous. Every Sabbath they have gone into the most wretched dens of the North End, boldly and lovingly preaching Christ. During the summer they have held open-air meetings on T Wharf, which have been largely attended by sailors. They have held meetings in the seamen's boarding houses, have assisted many destitute persons, have visited the houses of correction, and distributed a large amount of the best religious reading. The reports for this year abound in touching incidents of helpfulness and conversions." In 1879 the committee reported, "We have scattered the glad tidings of salvation along the wharves from the foot of Summer to Hanover Streets, in hospitals, police stations, open shops, sailors' boarding houses, hotels and other places of public resort."

A vigorous work for sailors was carried on during this time. The report for 1875 says: "The smaller boarding houses have been visited regularly, and meetings are held in several every Sunday, but this work above all others is the most discouraging. We assert that so long as the present system of boarding houses for seamen exist, with the hundred sinks of vice and iniquity inseparably connected with them, the good tract distributor might as well attempt to stem the mighty torrent of a Niagara as to turn back the current which drives the helpless sailor on



Erected in 1877. Location, Between Chardon and Berkeley Streets, Facing on Tremont and Montgomery Streets.

the rocks and quicksands of moral ruin." The work for the marines on the receiving ship Ohio was carried on regularly.

While an attempt to introduce railroad work as carried on in other sections of the country was unsuccessful, a determined effort was made to do something to win railroad men to the Christian life. In the Fall of 1875, Mr. Lang Sheaff, railroad secretary of Cleveland, visited Boston, and five public meetings were held. As a result the Association report said, "We believe something was accomplished, although no such result followed as at New York and elsewhere." The Albany railroad already had a reading room, and the Fitchburg has since established one. The report for 1879 states that the committee for evangelistic work had made an effort to reach "railroad men and their families." One form of effort was a series of evangelistic meetings for railroad people held in a skating rink.

A conspicuous climax of the evangelistic work of this period was the revival resulting from the calling of Moody and Sankey to Boston in 1877 and 1878. These men had already attracted world-wide attention by the marvelous spiritual results following their evangelistic campaigns in the British Isles and in different parts of America. Through the efforts of the Young Men's Christian Association of New York, they went to that city for work during the months of March and April of 1876. Mr. Russell Sturgis, then president of the Boston Association, was in New York and stopped at the same place with Mr. Moody. An earnest desire arose in his heart to have Mr. Moody come to Boston. A call signed by the representatives of the churches was forwarded, and after receiving the assurance that the Association would take an active part in the work, Mr. Moody with his associate, Mr. Sankey, agreed to begin services on January twenty-eighth, 1877. A special auditorium was erected for this campaign with a seating capacity of six thousand. It is estimated that often seven thousand people were crowded into this building. For three months three services daily, except on Saturday and Monday, were conducted by the evangelists. The revival grew to such proportions that other auditoriums were brought into contemporary use. Miss Frances Willard, C. W. Sayer and H. M. Moore assisted Mr. Moody in the conduct of these meetings.

One of the features of the campaign was local meetings for the different trades and professions. Special meetings were held for the leather trade, the dry-goods trade, the marketmen, the furniture trade, the grocers, the fish trade, and for newspaper men. Union meetings were also held in different parts of Boston. In March a Christian convention, lasting three days, to which delegates from all New England

were invited, was held. This resulted in revivals throughout the six States. It was decided that the tabernacle should be left standing for the Winter of 1878. In October several revival meetings were held under the auspices of the Association, attended by nearly six thousand people. The Association invited Dr. L. W. Munhall to assist in this work. A number of other evangelists conducted meetings, and in March, 1878, Mr. Moody came for a second series of meetings, lasting twelve days. The attendance at these meetings was as large as the previous year.

Into these services the Boston Association threw itself with all possible energy. The preliminary work was conducted at the Association building, and the Association was the headquarters during the campaign. In connection with the revival, the Association conducted a visitation of all the Boston saloons. In fact, most of the routine work was suspended in order that its strength might be turned into the revival campaign. President Sturgis reported: "Very much of our activity has during this winter been turned from its usual channels into those connected with the revival meetings. Previous to the coming of Mr. Moody every branch of our work was carried on with vigor. Since then all that could in any way lessen our help to him has been suspended." The result of this showed temporarily in its effect upon the membership and the finances. The report for 1877 said: "The present membership will be found to be smaller than for a number of years previous, amounting now to 1,604. One reason lies in the fact that public attention has been directed away from us to the Tabernacle meetings, and we may reasonably hope for large additions from the new converts in the future." A year thereafter the membership reached a total of 3,006, the largest number recorded up to that time.

In speaking of the finances, the report states: "Our own donations as distinguished from revival contributions are \$4,000 smaller than last year," the reason given being the special work of financing the Moody campaign of the months previous. While the visit of Mr. Moody did not yield any such financial good fortune to the Boston Association as in the case of his work in New York City, which resulted in the raising of \$200,000 for the Association, the spiritual awakening following these meetings had a marked effect upon the Association's prosperity.

The evangelistic work throughout Massachusetts and New England which had begun shortly after the war continued through the period under discussion. In this the Boston Association took an active part.

For some years the state work in Massachusetts was under the direction of a corresponding member of the international committee living in



HENRY M. MOORE.

Boston. In 1871 a State committee was organized with the following members: H. M. Moore, L. P. Rowland, S. E. Bridgeman, O. D. Morse, George E. Lovejoy, W. R. Callender and C. D. Tucker. The first work of this committee was to inaugurate a series of annual state canvasses, which were systematic revival campaigns throughout the entire State. These were started with the beginning of 1872 and continued until 1879.

The leading figure in the early state work was Mr. H. M. Moore, of Boston, a man whom Mr. Moody once described as the most remarkable lay worker whom he had ever known. Speaking of the origin of the state work, the Massachusetts report for 1874 states: "One of our foremost workers (H. M. Moore), who possesses a warm heart and a genial nature, and who deviseth liberal things for this cause which is so dear to him, together with Brother K. A. Burnell, the lay preacher of Illinois, met some four years ago in Illinois beneath the grateful shade of an oak tree on Fox River, and there, while commending themselves and their co-laborers of the East to the great and wise Director of all good who indites all true prayers, this grand idea received its birth. Returning soon after measures were at once taken to carry the heaven-born thought into practical operation. Seven brethren, willing to sacrifice personal comfort, home enjoyments and valuable time from business, banded together for this work of love."

Mr. Moore has been prominent in many phases of Christian work, but to no cause has he rendered such valuable and ceaseless service as to the Young Men's Christian Association. For thirty years he has been an active member of the state committee. He is a member of the international committee, and one of the trustees of the training school at Springfield, Mass. Among the business men of the country who have given of their time, energy and money to the Young Men's Christian Association, perhaps no one has rendered a more valuable service. In the raising of money, in the conduct of conventions, in patient service upon committees, in the leading of meetings, in addresses before gatherings of business men, in personal interviews with general secretaries and other workers, Mr. Moore has spent years of untiring devotion. Others upon the state committee have rendered hardly less conspicuous service.

The first work of the committee consisted in inaugurating an evangelistic canvass which reached some forty towns and cities in Massachusetts. The first of these was at Springfield, beginning on January twenty-third and twenty-fourth, 1872. Usually two days were given at each point. For this purpose the committee engaged the services of K. A. Burnell, of Illinois, the "lay preacher." The program usually

announced for the first morning was "Personal effort about town, by K. A. Burnell and residents." In announcing the fifth canvass, the circular states, "While it is probable that only a part of the places desiring meetings can be visited on account of the multitude of calls beyond our ability to supply, yet we desire that every community shall have an equal opportunity to invite our laborers among them."

Among the workers on the state committee of Massachusetts whom Mr. Richard C. Morse, general secretary of the international committee, characterized as remarkable for self-sacrificing zeal and ability in general evangelistic work were Russell Sturgis, Jr., C. J. Littlefield of Boston, R. K. Remington of Fall River, Henry Whitney and C. D. Tucker of Worcester, and O. D. Morse of Springfield. In every state of New England their influence was felt. In 1874 Mr. Littlefield was made State secretary and took charge of the State campaigns from that time.

While this evangelistic work was of great value, the question soon arose in the minds of the leaders as to whether it was a legitimate field of operation for the Young Men's Christian Association, and whether it really stimulated organized work for young men. During one year in which eighty towns were visited only one new Association was brought into existence, and the committee's report contains this statement: "Little Association work has been performed by our committee, its efforts in the main having been directed to evangelistic work among the churches. As Associations, therefore, aside from canvass work we are unable to report much progress, though occupying a field where many more organizations could be formed and vigorously sustained. It is the earnest desire of many of the members to give more attention to this feature of the work during the summer months, before the commencement of our next annual canvass."

In 1877 Mr. Littlefield "was obliged to resign his position and engage in business less taxing to his nervous system." The State committee was without a secretary during the following year. For this reason the canvass for 1878 was briefer than previous ones. The report states: "Several of the old Associations have died, but new ones have been added. We, therefore, look upon our present condition as somewhat improved, although we cannot make as good a showing upon paper as five years ago. The whole number of Associations in Massachusetts is now fifty." It will be remembered that in 1869 the number reported was over 100.

The last of the State canvasses was in 1878 and 1879, when fifteen places were visited.

Boston has always been the headquarters for the work of the State

committee, and the local Association has done its share both in contributing of money and of effort to making the state work a success. A number of its leading members have from time to time served upon the executive committee.

Much progress was made during this period in developing the specialized features of work for young men. While the new department introduced was that of physical training, the intellectual work which had characterized the Association since its foundation received marked impetus during these years. This work was represented in the employed force by the librarian—an office which was continued through this period. In 1872 the report speaks of employing a teacher for a class in singing, and the year following mention is made of classes in German and French.

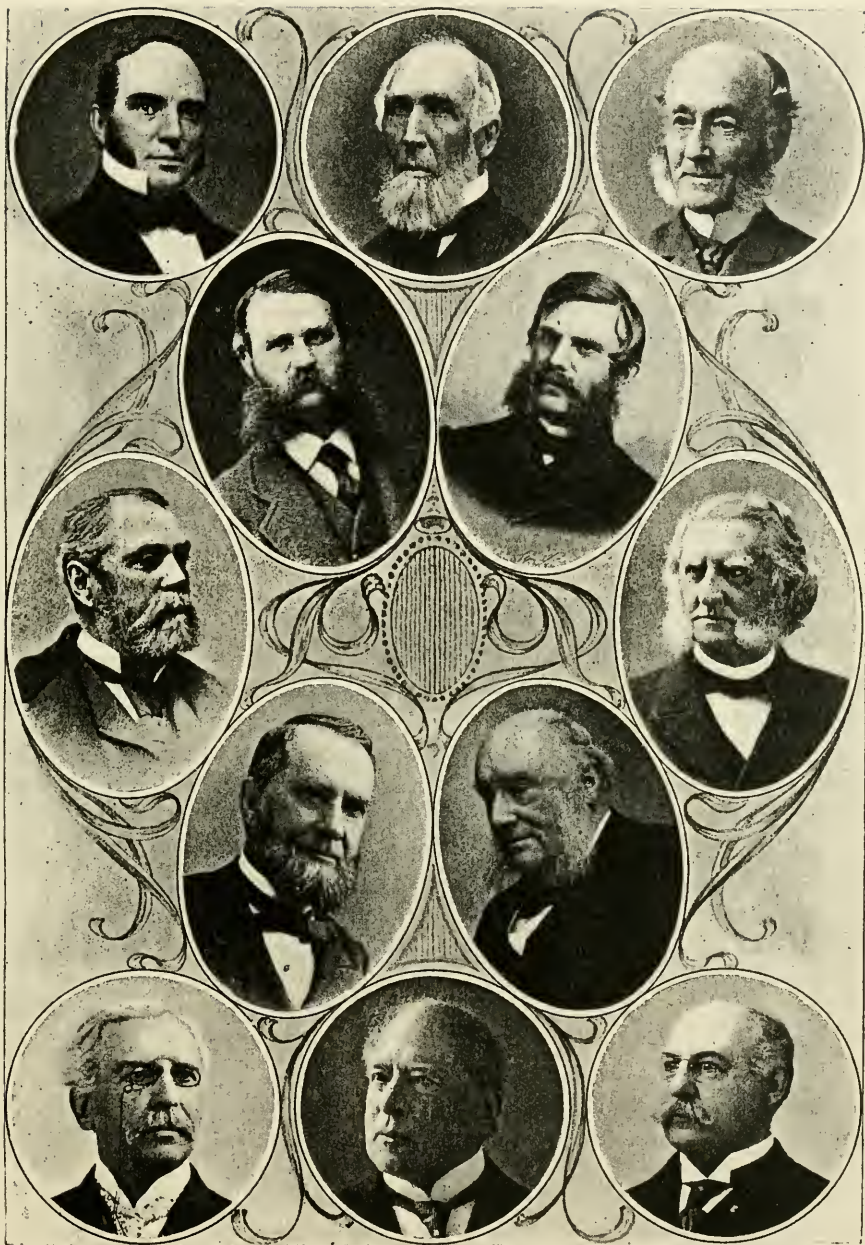
The first decided impetus to the educational movement was the provision of an educational endowment fund through the receipt in January, 1875, of a bequest of \$5,000 from the estate of Dr. George E. Hatton. The interest from this fund was to be used for the payment of instructors. The report for the following year mentions a large class in music, also classes in phonography, penmanship, bookkeeping and French. The report states: "Our educational work has been very encouraging. The evening classes have been largely patronized." The library at this time contained four thousand volumes. The winter lecture course was very attractive. It was largely attended, and the names of such men as Wendell Phillips and Russell Conwell appear among the speakers. There was evident growth in the social work; one feature being a series of "trade receptions," given to young men in particular lines of business. Employers took a leading part in this, and the building was usually filled on these occasions to overflowing.

The employment work developed to be an important feature, and a secretary, Mr. W. H. Fay, was employed during the years 1872-73 to give his time to this department. In one year situations were secured for seven hundred young men. The state of the finances, however, made it impossible to keep an employment secretary during all of this period. Finally, in 1878, Mr. H. Hammon Cole was engaged for this service.

In the Spring of 1873 Mr. L. P. Rowland resigned as general secretary of the Association, and the report for that year marks the office as vacant. For several months the Association was without a general secretary, but on December 1, 1873, the Rev. M. R. Deming was chosen to this position. He continued as secretary of the Boston Association until 1887. Mr. Deming was instructed to attend especially to the religious work, and while he devoted himself faithfully to this feature of the work, the development of the secular agencies during this period was largely

due to his careful supervision. For fourteen years Mr. Deming rendered devoted service. During his administration the Association worked out its plan of specialized work for young men, it secured its present valuable and well adapted building, it largely increased its employed force and its annual budget, it carried on a remarkable variety of religious agencies, and grew to a large and influential organization. Chiefly through the efforts of Mr. Deming a number of important improvements in the organization of the Association were introduced. In 1874 he suggested "a more thorough organization of all the committees in the Association by the appointment of a secretary in each, and also a regular conference at least once a month of the chairmen of the committees to secure greater concert of action. The report for 1876 states: "A weakness of the Association hitherto has been a lack of organic development. Either its committees have worked too independently, or they have been improperly organized, or their work has been unevenly distributed. Constant change in office has also been a great detriment. These defects have been carefully corrected by suitable amendments of our constitution and by-laws." These changes in the constitution took effect in May, 1877. It was provided that the directors should hold office for four years, one fourth of the board being elected each year. "This arrangement," wrote Mr. Deming, "speedily gave much greater stability and progress to all departments of the work, especially in the management of the finances. During this period the board of managers devoted itself actively to the care of the finances, the building, the lectures and classes, while the religious and social welfare of the young man was placed chiefly in the hands of the standing committee, made up of two young men from each evangelical church in the city. As a whole they were a splendid body of young men, aggressive and enthusiastic. Their services were invaluable in recruiting new members and attaching them to the Association in heart as well as in name. They kept the churches and the Association mutually interested."

Financially this period shows an encouraging development, though during a number of years the country suffered again from a serious business depression. The mortgage upon the Tremont Temple gymnasium was about \$19,000. The year 1873-74 closed with all expenses paid, though the report states that this had been "brought about by great exertion and additional giving on the part of those who had already done much for the cause." The following year reports that "owing to the extreme difficulty of collecting money, and to a decrease of \$3,900 in the income of our building, we are left at the end of this fiscal year with a deficit of \$3,457 for current expenses." It is added, however, "our



PAST AND PRESENT TRUSTEES OF THE ASSOCIATION.

JACOB SLEEPER.	EZRA FARNSWORTH.	STEPHEN DEBLOIS.
CHARLES P. DENNY.	RUSSELL STURGIS, JR.	FRANKLIN W. SMITH.
A. S. WOODWORTH.	EDWARD H. DUNN.	SAMUEL JOHNSON.
	WILLIAM S. EATON.	ALPHEUS HARDY.
		CHARLES A. HOPKINS.

general financial condition is good, and we are rapidly making up the deficit." That year announcement was made of the Curtis bequest, which it was expected would yield eventually \$20,000 to \$30,000. The report for 1876 states: "It might well be supposed that in these unprecedented hard times the finances of the Association would feel the general depression, but while our own faith has at times faltered, the Lord has abundantly prospered his own work, and means have been forthcoming to do more than ever before, and come out of the year free from debt. This is largely owing to the liberality of the board of managers, who have contributed nearly one quarter of the amount donated." In the year 1877 a legacy from the estate of J. Sullivan Warren, amounting to \$13,000, reduced the mortgage on the property to \$6,000. This year the resources of the Association were strained by the evangelistic campaigns and a deficit was once more reported. In the following year, 1878, the report states: "The stringency of the times caused grave anxiety to the friends of the Association, reverses in business compelled some of our steadfast donors to withdraw their support either in part or entirely; but by faith in an over-ruling Providence, and by active exertion, we have been able to raise our current expenses, and after paying all bills, to close our books with a credit of \$109."

The amount of money raised in contributions during this period increased from \$4,000 to about \$8,000 annually, the largest amount being raised in 1878. Mr. Russell Sturgis, Jr., and Mr. George A. Miner were particularly active in securing funds for the Association. Speaking of this period, Secretary Deming wrote: "The years of business depression through which our country has recently passed have severely tried all our Associations. Some of them have weakened, others have died. We are grateful to say that the Boston Association during the hard times largely increased both the average number of its members and the average amount of money raised for its current expenses."

CHAPTER VII.

A NEW BUILDING AND A NEW POLICY, 1879-1887.

By the year 1879 the American Young Men's Christian Associations may be said to have formulated their ideal of work for young men. The movement had now a definite aim. It had without reserve placed its control in the hands of the evangelical church; sixty Associations were reported as owning buildings and property valued at \$2,451,000; 141 men were employed as general secretaries and in other positions; at seventy-eight railroad terminals work was being done for railroad men; a work had been successfully inaugurated among college students and fifty-four college Associations had been established; in twenty-three states and provinces a state work was organized. The American International headquarters were permanently established at New York City, and eight secretaries were in the employ of the International Committee. The work throughout the world had been organized at the general convention held at Geneva, Switzerland, in August, 1878, at which eleven nations were represented by 207 delegates. A committee for general supervision of the work in all lands had been appointed, with headquarters at Geneva, and beginning with January, 1879, a general secretary employed to give his entire time to this service.

From this period dates the rapid extension of the Association work throughout the world. In the twenty-two years which have since elapsed the American Associations have increased to 1,439 in number; the increase in property has been about tenfold; the membership has increased from 71,939 to 255,000; the number of men now employed is about tenfold greater, being 1,500.

A systematic work has been undertaken for men in the army and navy, and in many respects there have been advances in methods. But in the main the closing years of the century have been characterized by a remarkable extension of the work which had been wrought out during the preceding decades of arduous service.

The volume of activity in the Boston Association during the years in the Tremont Gymnasium Building had greatly increased, and the effectiveness of work especially ministering to the needs of young men

became more and more apparent to the members of the board of directors. The question arose in the minds of many whether this specific work should not absorb the entire energies of the Association. In fact, a comparison between the Associations in New England, where general evangelistic work was pushed, and the work in Pennsylvania and New York, where the effort was devoted entirely to young men, showed that the New England work for young men was not making relatively the same progress as in these other states. It was also found that to some degree the ministry looked upon the Association as seeking to do the work of the Church.

The International Committee was strongly in favor of distinctive work for young men, and Secretary Morse and others in their visits to New England advocated this policy. Messrs. Moore and Remington, of the Massachusetts State Committee, were also members of the International Committee, and while deeply interested in evangelistic effort were leaders in the new policy. In 1877, in a paper read before the New York State convention, Robert R. McBurney made a comparison of the results of the two kinds of endeavor as carried on in New England and Pennsylvania. He showed that out of the 226 towns of the size to call for Associations in New England, only 102 had organizations, while in Pennsylvania, among 114 towns of a similar class, ninety-eight had Associations. The New England plan of state work, McBurney said, "does not call for organization or increased vigor in the operation of local Associations." McBurney regarded this method as a "mission to the churches," whereas the rightful conception of the Association was that it was a mission of the Church for reaching young men.

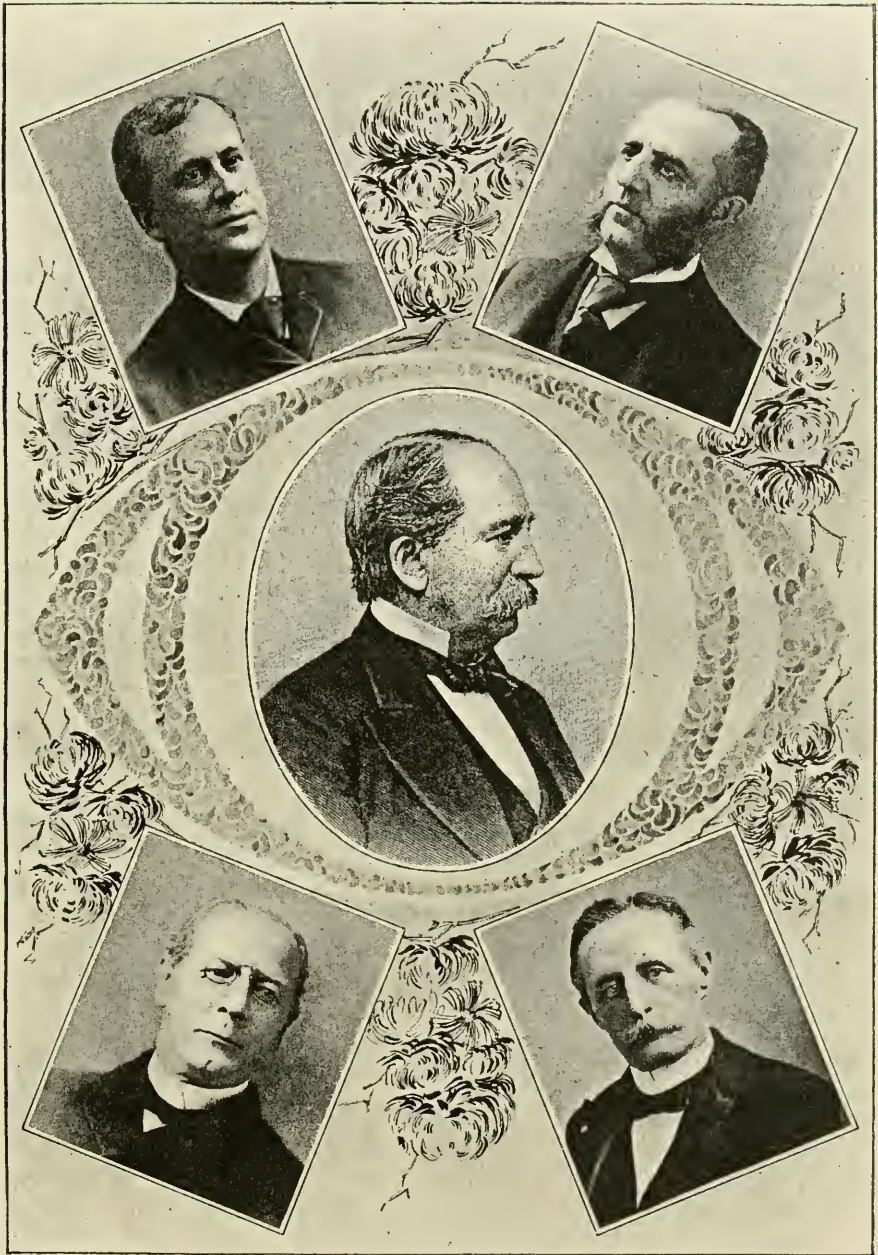
In September, 1879, a conference of New England leaders in the Association was held in Providence. Mr. Richard C. Morse, Robert R. McBurney, H. M. Moore and others were present at this gathering. The result was that S. M. Sayford, then general secretary at Syracuse, N. Y., was called as state secretary for Massachusetts and Rhode Island. The report for that year states, "He is under instruction to devote the greater part of his time to Young Men's Christian Association work." This inaugurated a new policy in the state work in New England. Mr. Thomas K. Cree, one of the International secretaries, assisted Mr. Sayford in securing general secretaries for Massachusetts, and in raising money for Association work.

The change of purpose was already apparent in the local work at Boston. For some time there had been a growing feeling that outside activity was taking the organization far away from its constitutional and appropriate sphere. This feeling resulted on June fifth, 1879, in the

introduction of a resolution, at a meeting of the Boston Association, by Mr. H. J. Darling, as follows: "Resolved, that the president appoint a committee which shall take into consideration the original purpose, the past history, and the present need of this Association, with special reference to its religious work, and report the results of their deliberations in such form as shall seem best to them, and if thought desirable, with a definite plan of future work." It was voted that the resolution be referred to the board of managers. This was done on June ninth, and on motion of Mr. McPherson a committee of seven were appointed for this purpose. After mature consideration this committee reported on the sixth of May, 1880. The report was signed by Mr. Russell Sturgis, Jr., who had long been active in all phases of the work of the Association, and who aided materially in its general evangelistic work. He said: "We find that the Association was organized for the purpose of improving the spiritual and mental condition of young men. Whatever blessing may, therefore, accrue in the process of its work to older men, and even women, certainly the chief and direct aim of the Association is young men. The improvement aimed at is spiritual and mental, and not what is usually known as moral. The morality of its beneficiaries is presupposed since the constitution provides that a man of good moral character alone is eligible for membership. The first aim of the Association is not to reform the drunkard and to raise the fallen, but to bring the moral young man to Christ. . . . So much for the original purpose of the Association. But this work has far exceeded the utmost expectation of the founders. . . . It is a center of union of the Church of Christ. . . . As a union of the churches also it has become a manager of great revival enterprises, as those under Moody and others. In our cities also much outside work has been thrust upon the Association. We believe the openings have been God-given, and that as they clearly present themselves in the future they should be entered upon. But in the midst of such work we should never forget that our true and legitimate work is to bring young men to Christ. This ought we to do and not to leave the other undone."

The election of Mr. Alfred S. Woodworth as president in 1881 was an expression of the change of policy in regard to the direction of Association work. Mr. Woodworth had formerly been president in 1866. He regarded himself as having passed the days for activity in the Association, but it was well known that he favored a policy of specialization. For this reason he was urged by a large number to assume the office and direct the activities of the Association. This he undertook to do, and remained as president until 1890.

The first striking characteristic of this period was the securing of the



PRESIDENTS OF THE ASSOCIATION, 1877-1897.

RICHARD H. DANA.

ALPHONSO S. COVEL.

GEORGE A. MINER.

E. M. McPHERSON.

ARTHUR W. SAWYER.

present building on the corner of Boylston and Berkeley Streets. For some time the inadequacy of the Tremont Gymnasium Building had been felt. President Sturgis had said: "Attraction after attraction has been added until to-day we have reached the utmost limit of the amusements that the members of a Christian Association deem safe. The only additional attraction needed to-day is not in kind but in degree—a much larger and more attractive building." On another occasion, May twenty-third, 1877, Mr. Sturgis said: "So greatly has our work increased that the building which five years ago seemed to furnish the utmost that we could need proves to-day to be inadequate to our needs. We must at the earliest possible time have a larger and more attractive building."

The first meeting at which definite steps were taken for a new building had been held in 1877 at the home of Mr. George A. Miner, then president of the Association. The interest in this movement gradually developed. This was much increased by the offer, at the solicitation of Mr. Miner, of \$25,000 by Mrs. D. P. Stone. A meeting of friends of the Association was held on December eighteenth, 1880, at the Hotel Brunswick, at which the Hon. Alpheus Hardy presided. At this meeting it was decided to solicit funds conditioned on securing the sum of \$200,000, including the \$25,000 already promised. The following committees were appointed: on finance, Alexander Cochrane, W. S. Eaton, Russell Sturgis, Jr., A. H. Hardy, A. L. Coolidge, J. D. W. French, George P. Denny, S. P. Hibbard, J. Warren Merrill, I. O. Whiting, Ezra Farnsworth, C. S. Butler, George A. Miner, E. M. McPherson, H. D. Hyde, Frank Wood and O. M. Wentworth; on building, C. W. Freeland, Charles S. Butler, Samuel Johnson, George A. Miner, Alexander Cochrane, Charles W. Pierce, W. S. Eaton, Russell Sturgis, Jr., and A. S. Woodworth.

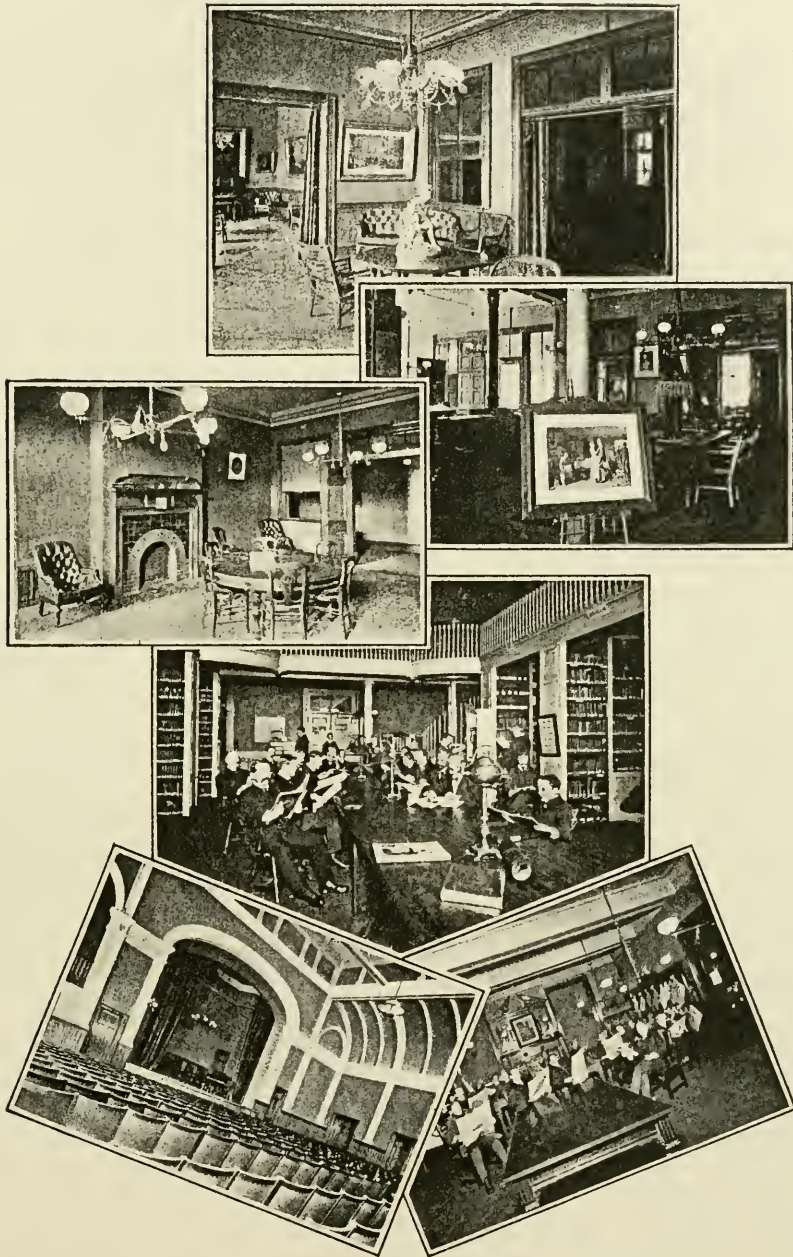
Following this gathering a most earnest effort was made to secure the necessary funds. By the middle of 1881 the \$200,000 was pledged. The committees on finance and building were jointly constituted a committee on site. The subject was carefully considered; a canvass was made to ascertain the districts in which the larger part of the membership resided, and finally the location at the southwest corner of Boylston and Berkeley Streets was purchased in the Summer of 1881, at an expense of \$97,361.25. It was in a modern part of the city, on ground which had been reclaimed from the bay. The lot was 100 by 105 feet in dimensions. The cotemporary report states: "The surroundings are unexceptional, the location being in the immediate vicinity of the Art Museum, the Institute of Technology, the Natural History Society, the Boston Art Club, the new Public Library building, the

Harvard Medical School, Hotel Brunswick and other public buildings. It promises to be the principal center of the societies and institutions of the city."

Messrs. Freeland, Woodworth and Sturgis were appointed a sub-committee to superintend construction. The corner stone was laid on June twenty-seventh, 1882, and the building was dedicated on the fourteenth of November, 1883. Its total cost, including land and furnishing, was \$300,000. The architectural style was described as Scotch baronial; the material was pressed brick, with brownstone for the lower story and the trimmings. The structure was judged by critics to be harmonious with its architectural environment. Three stores for rent were located on the first floor. The internal arrangement was well adapted to the needs of the Association. Following the plan originated in New York, the interior was so arranged that everyone in entering or passing out of the building, no matter to what department he wished to go, was obliged to pass through the general reception room within sight of the secretary's desk. This enabled the secretary in charge to keep under his control the various features of work which were carried on in the building. Out of this central reception room, in which was the general business office, opened the secretary's private office, the parlors, the library, the reading room, the amusement room, the parcel room and the stairways leading to the gymnasium below and to the educational classrooms above. The hall could be reached directly from the main entrance, and was easy of access to the public. The gymnasium, which was forty by ninety feet in dimensions, was provided with an elevated running track. The description of the bathing and dressing rooms speaks of them as affording the most generous accommodations. The chapel or hall occupying the third floor had a seating capacity of 1,000. A smaller hall was also provided, with a seating capacity of 300.

Entrance into this building, which has housed the Association for the past seventeen years, completed the change of policy to a work distinctively for young men. A marked increase is immediately noticed in the membership, showing the large number of young men who took advantage of the opportunities of the Association, and were thus brought under its influence. The membership was as follows: 1883, 3,025; 1884, 3,857; 1885, 4,125; 1886, 3,738; 1887, 3,564.

During all these years, as well as in previous years, not only members of evangelical churches, but members of Catholic, Unitarian and Universalist churches were found in large numbers in the membership, while the proportion of young men who were not connected with any church rapidly increased. In 1886 the number of members of evangeli-



INTERIOR VIEWS OF BERKELEY STREET BUILDING.

	PARLORS.	RECEPTION ROOM.
BOARD ROOM.	LIBRARY.	READING ROOM.
ASSOCIATION HALL.		

cal churches was 1,643, while the number not connected with any church was 2,095. One of the reasons given for the fluctuation in membership was the stagnation in business; and in 1885 it is stated, "A considerable number of our old members have joined the Associations recently formed or reorganized in adjoining towns and cities; namely, Cambridge, Chelsea, Everett and Hyde Park."

It should also be noted that the Association was influencing these young men and helping them daily throughout the year, and not simply in one or two public meetings; nor was the influence of the Association limited to its membership. In its general service, in the appeals made to it for employment, and in the large transient use of its reading room and social privileges, it rendered a daily service to multitudes of young men.

A strong forward impulse was given to the secular agencies by the new building. The work became intensive rather than extensive. Mr. Deming characterizes the period following the entering of the building as one of "organic development." The physical department notes a decided change. It is referred to as the "new hall of health." As many as 600 members are reported as using it the first year. The committee in 1884 state, "The policy of making our gymnasium the best that can be constructed with the present knowledge of gymnastics has been justified by the results."

These years in the country at large saw a very marked development in the physical work. It was brought on to a scientific basis, and not only ministered to the health of young men, but became a means of leading them into lives of purity, and in the bringing of many to Jesus Christ. The Boston Association was helpful in sending out from among its members quite a large number of superintendents or instructors of gymnasiums. The reports frequently mention these young men. In the Spring of 1887 Mr. Roberts resigned his connection with the Association and became associated with Dr. Gulick in the physical department of the Association Training School at Springfield.

The social life of the institution was systematically fostered. A large number of entertainments were given, and "excursions to prominent points of interest were provided, both for recreation and instruction." These were quite popular during the years from 1880 to 1886.

The agencies for promoting the intellectual life of young men received a decided stimulus from the erection of the new building. The report for 1884-85 states, "The classes in evening instruction have taken a wide step in advance the past season, both in the variety of studies pursued and the number of pupils in attendance." For a time these privi-

leges were not restricted to Association members. That season 153 ladies are reported as in attendance, and 1,014 men. The branches listed as being taught were bookkeeping, commercial arithmetic, elocution, English for German young men, English literature, French, freehand drawing, German, Hebrew, male-chorus music, mechanical drawing, New Testament Greek, penmanship, physiology, shorthand, Spanish and vocal music. These classes were not under the systematic supervision of later years, but were an important educational endeavor. The lecture course was pushed with the same energy as formerly. In the library what is known as the "open shelf" principle was adopted in the new building in order to facilitate the use of books. The hope was expressed that they might "induce young men to transfer their attention from transient literature to standard and satisfying books."

The usefulness of the employment bureau was increased by removal to the Tremont Row Branch when that was opened in December, 1884. This branch was located "in the midst of the business interests of the city." The report states: "Quite a wrong impression prevails among those not acquainted with our work in regard to this employment bureau. It is not by any means a charitable or reform department where broken-down and dissipated men are helped into positions, but it is conducted on strictly business principles, no person being recommended to even a temporary position until his references have been satisfactorily examined."

Some efforts were made to promote the temperance cause, but the success was not as great as was expected.

The transition from a general evangelistic work to a distinctive work for young men was in no department of the Association so abruptly noticeable as in the religious services. The report states: "The devotional meetings in the new building have been arranged for and attended by men only. This change has caused some unfavorable comment, and has apparently lessened the spiritual results of our work, but a much larger number of young men have been attracted to these services than ever attended the mixed meetings." Gospel meetings for men were held every Sunday afternoon in Association Hall. The report in 1887 states: "During the last six months these services have been attended by men only. The audiences have not been large, but a good degree of interest has been maintained."

Some outside work was undertaken during this period. The report for 1886 states: "Frequent calls are made for Association workers to assist in evangelistic work. Many of these have been responded to during the year, and a number of pastors and churches have been assisted by members of our Association."



SOME PROMINENT SUPPORTERS AND OFFICERS OF THE ASSOCIATION.

- | | | |
|------------------|---------------------|------------------|
| CHAS. S. BUTLER. | JOHN L. BREMER. | G. W. COBURN. |
| S. D. WARREN. | WM. CLAFLIN. | A. A. LAWRENCE. |
| S. B. CAPEN. | C. W. FREELAND. | B. C. CLARK. |
| FRANK WOOD. | W. O. GROVER. | J. D. W. FRENCH. |
| JOHN HOGG. | DR. D. G. WOODVINE. | S. P. HIBBARD. |
| O. M. WENTWORTH. | | |

The Sunday afternoon meeting for men became the most characteristic feature of religious work in the Association. This came to be attended by an average of several hundred young men. Evening prayer meetings were established in the new building and carried on for two years. Two Bible classes, one on Sunday morning and one on Saturday evening, were also held. Preaching services in the hall on Sunday evening were established and carried on for a time, but were discontinued because "the attendance was too small." In 1884 a noon prayer meeting was begun in the vestry of Tremont Temple, where meetings had been held in former years. This was removed afterwards to the Branch at Tremont Row. Through most of the history of this Branch, daily morning, noon and evening prayer meetings were held. The number of services for young men steadily increased. In 1886 the report states that "the total number of devotional meetings held weekly is thirty." In the same year a Yoke Fellows Band was established for the training of young men for personal work with inquirers.

During this period a number of evangelists and ministers from out of town were called to Boston to conduct services under Association auspices. Meetings were held in Windsor Theatre, at Tremont Temple and elsewhere. Among those invited for these services were Dwight L. Moody and P. P. Bliss. In October, 1884, a convention of Christian workers was conducted by Moody and Sankey. Open-air services were held at various points during this period. Meetings were frequently held at the street-car barns, at points in the suburbs, and a number on Boston Common. During the year 1886 "thirty-six open-air services were held with an average attendance of 2,500." During that Summer also the Association workers used a gospel carriage, and held sixty-two preaching services upon the street corners, attended by audiences varying from 150 to 700.

The committee on distribution of religious reading in 1887 reported "work among sailors in the harbor and along the wharves, among street-car men and on the Common."

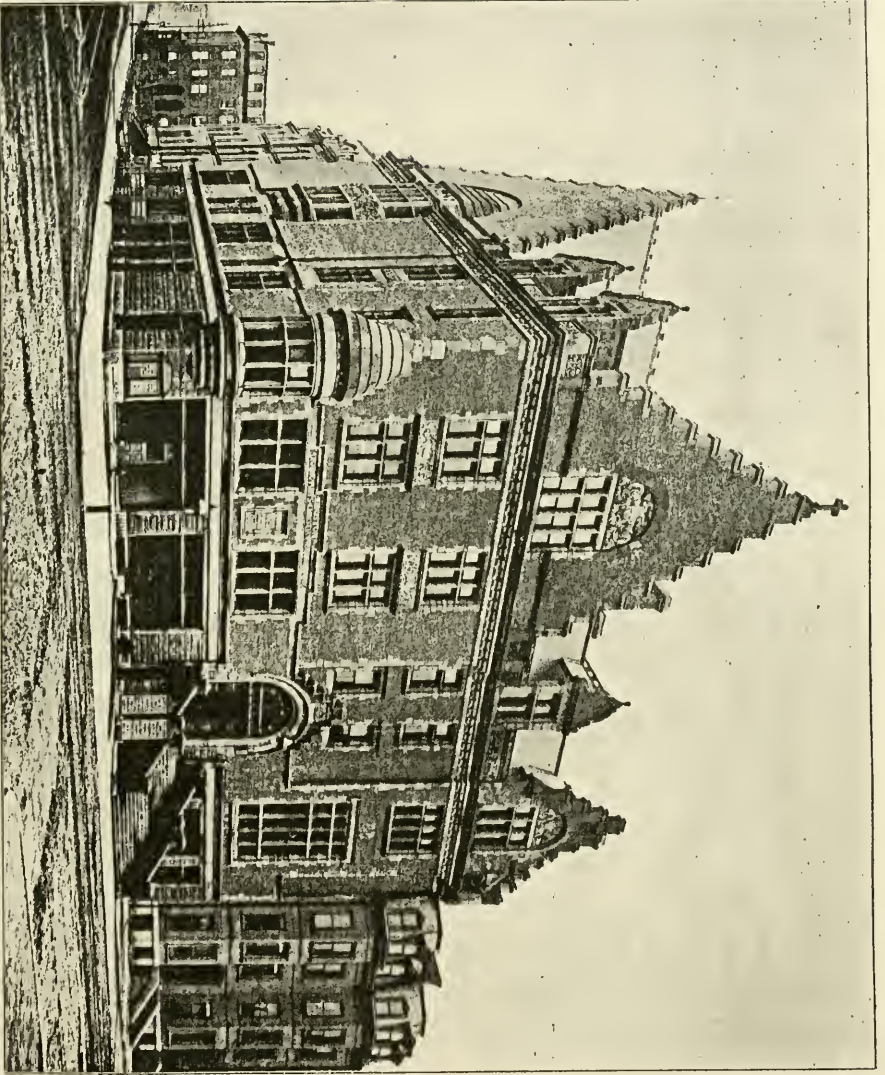
Not much discussion has been given in these pages to the frequent efforts to start branch Associations during the various periods of the development of the Boston Association. A German Branch had been undertaken, which seems to have disappeared in 1887. The most important Branch of this period was at No. Ten Tremont Row, occupying the second and third floors. In part this seems to have been designed to reach the more unfortunate classes of young men, and the reports mention with some degree of satisfaction that it afforded a resting place in hard times for young men tired out in the vain search for work. Mr. A. S. Stafford

was made the first secretary of this Branch. A room was neatly fitted up as a reading room, and above this was a classroom. The reading room was also used for noonday prayer meetings and for evening meetings for young men. From nine to eleven o'clock it was used each forenoon as an employment bureau. This branch was closed in 1888.

As a result of the evangelistic meetings held in the Windsor Theatre in July, 1883, an interesting work for boys was undertaken. Large numbers of boys began to flock around the building and sought to come into the services. It being thought best to exclude them from evening meetings, but special meetings were appointed for boys on Saturday morning. "From the first these meetings partook largely of the character of entertainments of a high order, the object being to give the boys a taste for right things. All boys who came with clean hands and faces were admitted, and tickets of membership in the Boys' Branch were given them." Sometimes boys were sent away to wash. On one occasion a ragged, dirty little Arab on hearing the condition went to the watering trough in Blackstone Square and washed his hands, face and feet, thereby obtaining his admission to the "entertainment." "A few weeks later he appeared at the boys' meeting with a new suit of clothes, including hat and shoes. When asked where he got them he said, 'Father has been coming to Mr. Bliss' meetings and has stopped drinking, so he has money to buy me clothes now.'"

In August, 1883, the meetings were transferred to the Eliot Street building, and divided into parts—one for younger and one for older boys. A committee having the Boys' Branch in charge was appointed on August twenty-ninth, 1883. The boys were required to take a pledge against alcoholic drinks, tobacco and profanity. On Wednesday evenings an entertainment was provided for boys. In 1886 an effort was made to undertake a work for boys in connection with the Branch Association on Tremont Row. The report states: "Our work for boys has been somewhat limited. We have held a Friday night meeting for them in which they have a praise service, chalk talk and the use of an air gun." Some attempt was made to do a work for boys throughout this period, but lack of room and proper facilities hindered any real development, and the modern conception of boys' work had not yet taken root.

Notwithstanding the special contributions necessary for the building fund, the report for 1882 states: "Funds to a larger amount than last year were received from the business community for the defrayal of the current expenses. Some who subscribed generously to the building fund increased their annual contributions. Upon entering the new building the receipts from membership dues largely increased. These with the



FOURTH HOME OF THE ASSOCIATION, BERKELEY AND HOYLSTON STREETS.
Erected for the Association in 1882. Occupied at time of the Jubilee in 1901.

income from the stores, in spite of the increased budget, made the amount needed in contributions less than in preceding years." In 1887 Secretary Deming stated that the average annual donations solicited for current expenses in the Tremont Gymnasium Building were \$7,559, while the amount solicited yearly in the new building was only \$4,876. At the close of this period the annual budget for the Central Association was \$26,775, for the Tremont Row Branch \$2,500. Mr. Deming states: "The impression has gone abroad that this Association is well endowed, or that it ought to be self-supporting. No greater misfortune could befall it except the closing of its doors. Why not have the members' dues support the Association? We would like to have the membership composed chiefly of the poorest young men in the city who are respectable." It was felt that to raise the membership fee sufficiently to cover the expenses of the Association would shut out the very class of young men whom the Association was organized to help. In 1885 the Association received a legacy of \$5,000 from the estate of Samuel W. Swett.

Rev. M. R. Deming resigned as general secretary in the Spring of 1887 "to enter evangelistic work at an important point in the city"—the Baptist Tabernacle. Thus, after fourteen years of service as secretary of the Boston Association, he returned again to the ministry. Mr. Deming was noted for great and earnest activity. His tastes and interests were in evangelistic work, and he was the means of leading hundreds of young men and others into the Christian life. He was, also, interested in every means which might be used to help and develop young men, and it was due to his direct sympathy and interest that the diversified work of the Association took shape under his administration. He was a hearty supporter of the physical department. Speaking of his work in the Association, he once remarked, "It has been my endeavor these many years to forget myself in my work." He had sought to resign from the Association in 1881, but was persuaded to remain longer. His years in the Boston Association were years of great usefulness, and saw the partial evolution of the modern type of work for young men.

CHAPTER VIII.

A DISTINCTIVELY MODERN PERIOD, 1887-1895.

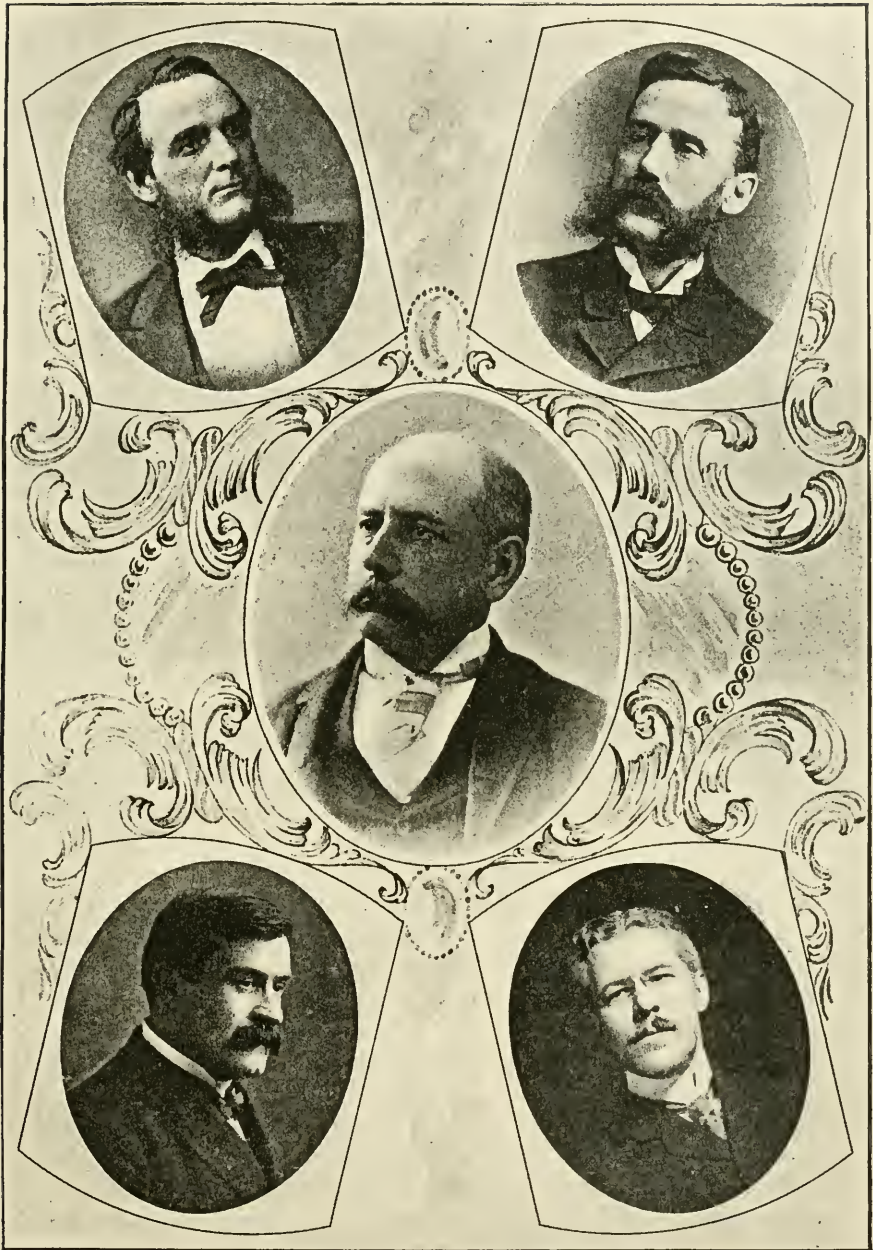
CHANGES IN THE CONSTITUTION—THE WORK EXCLUSIVELY FOR YOUNG MEN—INTERCOLLEGIATE DEPARTMENT.

THE work of the Boston Association in its various departments had now become adapted to the needs of young men. Even in its religious work, in which the Association had rendered the largest service to other classes of society, it was now specialized upon one field. In its plan of operations it embodied the modern religious ideal of development as contrasted with the ascetic ideal. It recognized that all human powers should be developed to their utmost capacity and consecrated to God's service. It agreed with modern science in denying the separation between the sacred and the secular, and it recognized with the new psychology the unity of man in body, mind and spirit. Over all and in all it recognized the supreme Lordship of Jesus Christ.

The years from 1887 to 1895 were the testing years of the new ideal. The leader who was chosen to develop this all-round work for the culture of Christian young manhood was Walter C. Douglas, who was then one of the secretaries of the International Committee. He remained with the Boston Association until 1889, when he was succeeded by Mr. James L. Gordon, who was general secretary during the remainder of this period.

Mr. Woodworth continued as president of the Association until 1889. The statement was made when he retired that the progress shown in the nine years of his presidency was due in large measure to his vigorous policy. His successors in the presidency were Messrs. E. M. McPherson, Richard H. Dana, Alphonso S. Covell and Arthur W. Sawyer, all of whom contributed to the success of the Association.

To Mr. Douglas is manifestly traceable the impulse given to the Boston work at the beginning of this period. He had already won recognition as one of the great secretaries of the Association. He had been educated as a lawyer, entered the secretaryship in St. Louis, had been active in promoting the railroad work, and had been called to serve as state



GENERAL SECRETARIES OF THE ASSOCIATION.

L. P. ROWLAND.

WALTER C. DOUGLAS.

M. R. DEMING.

J. L. GORDON.

GEO. W. MEHAFFEY.

secretary of Massachusetts, and from this position to a secretaryship on the International Committee. He was a man of finished education, splendid energy and business ability, and with unusual platform gifts. Mr. Douglas set about at once inaugurating an intensive policy, inspiring enthusiasm and vigorous life in every department of the organization.

A reconstruction of the constitution and a partial reorganization of the Association followed. Not only had the secretary resigned, but also the physical director, Mr. Roberts, and the Branch secretary, Mr. Stafford. A movement was already under way to revise the constitution. In speaking of this, Mr. Douglas said: "The old constitution had been in use many years and was an outgrown garment. The new is adapted to the enlarged methods and more extensive work of the Association. By it the general policy and work of the organization and management of all business affairs is more thoroughly in the hands of the directors, who are mature and experienced business men, while the detail work by and among young men is entrusted to numerous working committees of the Association, which, like the body of those among whom they labor, are composed only of young men." This new constitution, which is still in use, did away with the large standing committee which had been an important factor in the early days. In its place was created a variety of "committees of the Association." To these committees were entrusted the various phases of work among young men, such as Bible study, the securing of new members, the greeting of strangers and visiting the sick. The business affairs of the Association, including the management of its property, the securing of its funds and the employment of its salaried officers, were in the hands of the board of directors. The new constitution states more broadly the purpose of the organization thus, "The object of this Association is the spiritual, intellectual, physical and social improvement of young men." The introduction of the word physical in the constitution had first been made in New York City as early as 1866. The term active member, while occurring in the by-laws, is not used in the constitution. The general statement is, "Any young man of good moral character shall be eligible to membership in this Association." The fifth section states: "Only such members of the Association as are also members in regular standing of an evangelical church shall have the right to vote and be eligible to office. All others shall be called associate members, and shall be entitled to every privilege of membership excepting the right to vote and hold office. No one shall be excluded from membership in this Association by reason of his religious belief."

A board of trustees was created to hold all property belonging to the society. The constitution provided also for a board of directors, and that

no member should be eligible for election to the board "unless his name shall have been submitted in writing to the committee on vacancies of the board of directors at least one month before the date of election, or he has been nominated by the said committee." Provision was also made that members of the board should hold office for four years, only one-fourth of the board changing each year. It was provided that the president should be elected by the board from its own number, and that he should appoint all committees, both of the board and of the Association. This practically centralized the management of the Association in the hands of a few. The result has been that while it kept the control in the evangelical church it has materially lessened the share of the active member in the management of the organization. The annual election, as in most other large Associations to-day, attracts very little attention among the membership. In Boston the necessary quorum of twenty is hardly exceeded by the total of votes cast. This centralizing of authority has been made necessary by the transient character of the membership, and by the responsibility which a large budget and valuable property entail. The Boston Association has become a stable institution directed by a small board of business men. The young men of the city find in it opportunities for Christian service among their fellows, and privileges and facilities which minister to their various needs.

Secretary Douglas, in outlining the principles of the organization, stated: "The principles controlling the work are these—it is for young men only, and it is now entirely restricted to this class. If such an organization has a reason of being at all, it is found in the peril and great need of young men crowded into cities under the social conditions of to-day. We have nothing to do with any other class, and no right as an Association to divert our privileges, our money, or our energies to any other object. It is for young men of all nations and of every creed or none. The work must be helpful to young men along every line of their lives—spiritual, social, mental, physical and business. It will assume no function not properly belonging to it, will take hold of no side issues, and will interfere with no department of church or mission effort.

"The religious work of the year (1887) has been exclusively for young men, and has been quiet and in strict accordance with the purposes and limitations of the work of the Young Men's Christian Association. It has assumed no functions not belonging to it, and has not duplicated church services for both sexes, but has conducted quiet, helpful young men's Bible classes, prayer meetings, and song services."

An attempt was made "to combine the power of association with a decidedly religious influence." In 1889 it was stated "that the spirit-

ual work had attained larger dimensions than before in the number both of meetings and attendance, and that the growth of the spiritual element in the Associations had more than kept pace with the actual growth in membership and the growth in other departments of work." The report states: "This result has come not by the use of extraordinary and temporary attractions, but by the quiet, steady development of our own workers. There is nothing sensational about it, and we trust, therefore, that it is permanent. While the religious work is quietly and persistently pushed, we believe that no one feels that it is forced upon him."

Among the devotional meetings is mentioned a Bible study gathering of the general secretaries of the Eastern district of Massachusetts, including twelve or more cities, every Monday morning. Efforts were made to introduce young men to the various churches. The Sunday afternoon gospel meeting in 1894 was mentioned as attracting three hundred young men "of every shade of belief and shadow of unbelief." In 1888 occurs the last mention of work through the gospel wagon on the street corners and tract distribution. In 1889 a report is given of several young men who were reached through the prison work. The religious work for young men became systematized, and gradually evolved a threefold method—the evangelistic meeting, the Bible study and personal work.

In its secular departments much progress was made in specialization, and in making more thorough and valuable the work undertaken. The physical and educational departments were no longer simply looked upon as attractions to draw young men under the influence of the Association, but it was clearly recognized that they were of immense value in themselves, that the Association ought to minister to the physical and intellectual needs. This conception has added to the scientific character and genuineness of the work done. Mr. Roberts had resigned to accept a call to the Training School at Springfield. The report for 1887 states: "Two young men who have been for several years identified with the gymnasium were placed in charge—Mr. H. L. Chadwick as superintendent, and Mr. L. F. Small as assistant." On December first, 1890, Mr. Robert J. Roberts was recalled to the Boston physical directorship. He is spoken of at that time as, "without doubt, the finest gymnasium instructor in the country."

Boston and New York were among the first to take a step which is characteristic of the modern Association physical development. This was the appointment of a medical director and examiner to prescribe courses of training and exercise for individual cases, and to give counsel on hygienic matters in regard to bathing, diet and even medical treat-

ment. Dr. G. A. Leland, who had been an instructor of physical training and hygiene in one of the government schools of Japan, was appointed for this service in 1887. In speaking of this, Mr. Douglas said: "The eighth special matter that marked the past year in the work of the Boston Association was the forward movement in its department of physical culture. Exhibitions of genuine body-building work, not of fancy gymnastics, were given before the Association monthly. Able and skilled physicians lectured upon this work, illustrating it with drills and living models. The examinations by our surgeon, while not compulsory, became general, and were made most thorough, and the whole gymnasium work has been elevated more than ever to its true place and dignity as a regular department of physical culture. The gymnasium has reached the highest point in its history in membership, attendance and satisfactory work, which has received the highest medical endorsement for its thoroughness and value." In 1888 the committee reported a membership of 854 in the gymnasium, and a total number during the year of 1,470. By 1890 the gymnasium membership had reached 1,100. In 1889 the committee stated: "Not only is the membership in the gymnasium larger than before, but the interest is great, and the true purpose of the work is better apprehended. Members more generally seek the benefit of the medical examination. The tone of the gymnasium is perhaps higher than ever before. We have fewer men who follow athletic sports as a profession, more who use them intelligently as a means of self-development with higher aims. Men come from a distance to secure the valuable instruction here offered." Gradually the gymnasium had come to take a place among the educational agencies of the city, and to be recognized as a means of promoting robust health. The providing of this opportunity for more than 1,000 young men each year was a service of great value. Mr. Douglas said in 1889 that "with skilled surgical examinations and supervision, with a business manager, a trained superintendent and a large corps of volunteer instructors, each of whom is an expert in his line, and with an orderly and varied system of classes, besides personal work adapted to the wants of each individual, the aim has been not the development of the few performers with a gathering of many spectators, but the scientific and systematic body-building of all. This has drawn from Professor Hitchcock of Amherst College, the recognized authority in such matters, the gratifying written commendation that he knows nowhere in the world of such scientific, health-giving work as is being done in the physical department of this Association. Other city Associations and athletic clubs, schools and colleges, including such as Lehigh University, Cornell University and Amherst College have sought their gymnasium instructors from our ranks."

Following the establishment of gymnasiums in Young Men's Christian Associations, there came during the years 1880 to 1890 a widespread interest in athletics which aimed to extend the advantages of the physical work through the dull summer months, and to give outings to thousands of young men confined by city occupations. Boston participated in this early movement by leasing athletic grounds on Dartmouth Street for the Summer of 1888. Unfortunately they were not able to hold these grounds long as a part of them was taken for an armory. The report states: "New York and Philadelphia have already secured such grounds, and we are but guided by the successful experience of others." The Boston equipment, however, was for this brief period probably the largest and most satisfactory in the country. It was in close proximity to the Association building, being only three blocks distant. Among the features of the field were a grandstand with a seating capacity of 3,000, a running track five laps to the mile, a baseball diamond, a cricket field and ten tennis courts. The department also placed a fleet of boats on the Charles River for the benefit of members.

The Boston Association was active in a movement for the regulation of amateur athletics. In an athletic meet which was conducted in Boston in 1889, open to all Young Men's Christian Associations in New England and Nova Scotia, it was required that all contestants furnish medical certificates as to their condition, and also that they should be bona fide members of Associations.

The educational work while still only partially organized covered a wide field. In 1888 the closing of the classes was marked by public commencement exercises. The branches reported as taught that year were elocution, bookkeeping, free-hand drawing, telegraphy, French, shorthand and typewriting, Spanish, banking and commercial arithmetic, vocal music with a male chorus, German, emergency lectures and physiology, mechanical drawing, common school arithmetic, New Testament Greek and penmanship. The library during this period reached 7,000 volumes, and was largely patronized. In 1888 a literary and debating society was carried on, and in 1894 there was formed a society known as the "Young Men's Congress." The reading room, which had been a recognized feature from the start, was largely patronized by young men. The Association had published a bulletin during the years 1876 and 1877, and again in 1883 to 1885. In 1887 an Association monthly magazine called *Leisure Hours* made its appearance. The name was soon changed to the *Boston Young Men's Magazine*, and later, in 1896, to *Boston's Young Men*, a weekly paper. Early in 1893 Mr. Gordon issued an attractive booklet entitled *Five Thousand Young Men*.

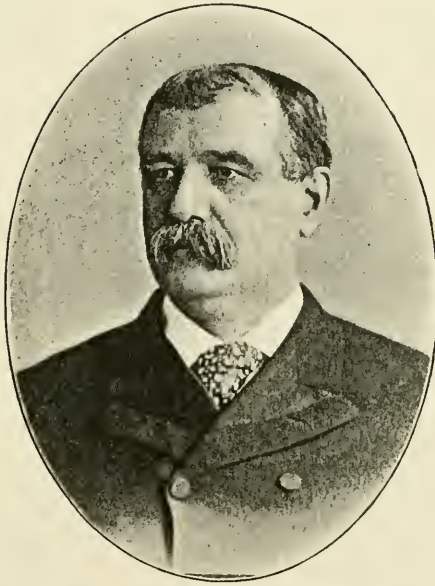
The social work of the Association was distributed among a variety of committees, such as the reception, the invitation, the boarding-house committees, the ushering, visitation of the sick and the entertainment committees. During this period a number of clubs were formed in the Association. This extension of the committee idea proved a most important development. As the Association membership grew in number to over 3,000 young men, the problem of how to organize and stimulate activity in the individual members became a serious one. The committee system which seemed suitable for a smaller organization was hardly adapted to so large a number. Gradually the solution of this problem has been found in the organization of clubs, which have their own officers, and which are responsible to the board of managers of the Association. Quite a variety have developed, such as the camera club, various athletic clubs, Bible study club, and the like. The literary society was perhaps the earliest form of club within the Association, and illustrates well the idea.

Gradually the Association had ceased to be a resort, in the sense of a resting place, for young men, and had become a busy place for the activity of their leisure hours.* This was an unconscious recognition of the psychological principle of the central importance of action in human life. Activity is essential to young men.

A number of economic features were introduced even in the early days. These had become grouped under the committee on employment. Through it was conducted the greater part of the benevolent work done. Mr. McDonald, the superintendent of this department, said, "We seek to carry into effect that wise effort of modern charities which aids young men to meet and supply their own necessities." In 1893 the board began the practice of making arrangements with a list of business firms in various lines of trade to give discounts to those holding membership tickets in the Association. This privilege has been appreciated, and an increasing use has been made of it.

The most striking advance of this period grew out of a reception given in the Fall of 1887 by the Boston Association to students attending the various collegiate institutions of the city. At this reception Rev. Frederick Courtney, rector of St. Pauls, made an appeal for "the consecration of the student life to the service of the cross." This gathering called attention to the spiritual needs and temptations of this large and important body of young men. Shortly afterwards several students were led to consider this problem, and representatives of eight institutions were invited to meet at the Association for a dinner. Thirty-two students

* Reconstruction in Theology, King, p. 44.



FRANCIS A. WALKER, LL.D.
A strong supporter of the College Department.

were present on this occasion. After much discussion as to whether such a movement as suggested by Professor Henry Drummond should be undertaken or not, Mr. W. A. Plummer, of the Boston University Law School, proposed the organization of a college Association in Boston. Out of this grew what is known as the Boston Intercollegiate Movement, which has greatly stimulated Christian work among professional students throughout the country. One of the difficulties encountered was the diversity of institutions and the lack of college communities separate from the life of the city. Gradually, however, sentiment grew in favor of an intercollegiate organization. A public meeting was held, at which C. K. Ober, F. K. Sanders, James Reynolds and L. D. Wishard, who are prominent in work for college students throughout the country, made addresses. The Boston Intercollegiate Young Men's Christian Association was established. It was under the direction of a college committee of the central board of directors, of which Mr. Arthur S. Johnson was chairman. Responsible to this committee was a student body made up of representatives of the Massachusetts Institute of Technology, the Harvard Medical School, the Boston University School of Law, the Boston University School of Liberal Arts, the Boston University School of Medicine, the Boston University School of Theology, the Newton Theological Seminary and the Boston Dental College. A room on the second floor of the Association building was fitted up for the use of the new organization. In 1890 Mr. David R. Todd was employed as college secretary. (For further development of the college work see Chapter IX.)

As yet no systematic work for boys on a large scale had been undertaken. In the review for the year 1888 it was stated: "A growing work has been carried on for and among boys, although not in the organized form of a junior department or boys' branch. The most important and interesting feature of this has been the boys' work in the gymnasium." Certain hours were set aside for these classes, and medical examinations were given the boys, but no very extensive work was possible without additional equipment.

During the period under discussion, in New York, Brooklyn and Philadelphia, and in a few other cities, a number of branch Associations had sprung up which were related to the central organization after the model of the parent organization in London. It is interesting to note that in all cases this grouping of Branches has been determined by municipal lines. The Associations of Brooklyn were under one management, and the Associations in New York City under an independent management. Greater Boston has never been municipally unified. Cambridge, Som-

ville, Brookline, and other suburbs, have their own city government, and are jealous of their independent organizations. This same characteristic is seen in the Young Men's Christian Associations of Greater Boston. Charlestown, which has been incorporated in Boston, has its Branch connected with the central society. The Chelsea Young Men's Christian Association was organized as early as 1866, that of Lynn in 1868, Newton in 1877, Cambridge in 1883, Malden and Everett in 1884. A number of others, like Somerville, Watertown, Melrose and Winchester, were organized during the period under review.

The combined membership, employed force and property of these Associations make them one of the largest and most efficient urban groups to be found in the world. But as yet there has been no disposition to



CHARLESTOWN BRANCH,
Union and Lawrence Streets.

combine these independent organizations under one management. The Charlestown Association united with the Central Society in 1890, and Boston proper has since been organized on what is known as the metropolitan system. There is evidence also at this time of a growing feeling that the city itself ought to have a larger number of organizations. One report declares: "No one Association building, no matter how well equipped or how centrally located, would ever accommodate or be accessible to all the young men of a metropolis, and the development

of a work within the walls can never take the place of Branch organizations wisely located in the different parts of our important field."

Financially the years from 1887 to 1895 fall into two divisions. The first years had the advantage of one of the recurrent waves of business prosperity which seemed to come to the country in this modern industrial era. The succeeding years, under the secretaryship of Mr. Gordon, had the disadvantage of a business depression, corresponding to that which the Association experienced in the early seventies and in 1857 and 1858. These financial depressions have in every case been serious times for the Boston Association, and have strongly constrained the board of directors to appeal for an adequate endowment. The finance committee called attention "to the fact that unless an institution of this kind is strong financially, its permanent usefulness will be jeopardized."

The financial showing for 1887 was a satisfactory one, all expenses being paid and a balance of cash remaining in the treasury. A bequest of \$25,000 from the George Curtis estate was devoted to paying off the debt upon the building. The current expenses for the year amounted to \$28,732.47. The current expenses for 1889 were \$31,997.44. Every bill was paid, and a balance of \$251 left on hand. The budget for 1890 was \$34,553.99, and for 1891 \$31,540.49. In both years the expenses were paid. The largest budget of expense was for the year 1892, when \$41,216 was expended on the work at the Central Branch and \$4,916 at the Charlestown Branch. The membership reported that year was 4,235 at the Central Branch and 219 at the Charlestown Branch. However, in 1894 considerable difficulty was experienced. The committee stated: "While reporting the financial standing of the Association good from the position of being able to pay any outstanding indebtedness, they regretted that, owing to a decreased membership and the general business depression that existed during the past year, which naturally influenced friends in their contributions, the committee had to draw on the permanent fund to pay a portion of the running expenses." The loan made was for \$2,000. At this time the endowment fund amounted to \$16,550. The current expenses for the year were \$37,855.55. In 1895 Mr. Arthur S. Johnson, chairman of the finance committee, said: "The committee is glad to be able to report that the financial year of 1894 was closed with all bills paid, and with a balance to the credit of the Association of \$300. This, however, was not accomplished without the careful supervision of the president and the board of directors and hard work by the general secretary and other officers. The hard times continued, and, as in all financial concerns, we were obliged to reduce our expenses. It was not a question as to what we wished to do, but what we could do." The budget was considerably reduced, being for the year \$29,300, and a legacy of \$1,500 was used for current needs. The permanent fund, which has been one of the most gratifying features of the financial history of the Boston Association, had decreased to \$15,500. The financial statement closed with an appeal for sufficient endowment which should "make the work secure and permanent." During this period the membership varied from three to four thousand, the dues from members some years reaching \$11,000.

The period from 1887 to 1895, the volume of work devoted distinctively to the improvement of young men, largely increased. While something of the fervor and inspiration of the large evangelistic meetings of former years was lost, the work was more solid and abiding in its character, and reached a much larger number of young

men. Not only was the membership more numerous, but a larger circle of young men took advantage of the public privileges of the Association. In the reaction from the outside work perhaps the activity of the members has been too much confined to the building, but in later years there has been manifest a disposition to make the building a center from which the Association may reach out, not to the general public, but to the young men of the city.



MEMBERS OF THE BOARD OF DIRECTORS, 1901.

I. O. WHITING.
A. S. COVEL.

W. G. CHASE.
J. P. BATES.

S. B. CARTER.
F. B. SEARS.

JOHN CARR.
S. C. DIZER.

J. L. BATES.
E. O. FISK.

ARTHUR S. JOHNSON, President.
J. H. QUINCY.
C. L. PERKINS.

JOHN SHEPARD.
G. E. ATWOOD.

W. E. MURDOCK.
G. H. TINKHAM.

CHAPTER IX.

THE JUBILEE ADMINISTRATION, 1895-1901.

GEORGE W. MEHAFFEY—BIBLE STUDY—THE NEW EDUCATIONAL WORK
—SUMMER CAMPS—THE NEED OF ENDOWMENT—THE ASSOCIATIONS OF GREATER BOSTON.

THE closing six years of the history of the Boston Association have been a steady development upon the solid foundation previously laid. The new policy, which had its real inception in the entrance to the old Tremont Gymnasium Building in 1873, has culminated in the systematized, diversified endeavors of the Association under the present administration.

The two presidents who have been identified with this period are Mr. Arthur W. Sawyer, who served for two years, and Mr. Arthur S. Johnson, now serving his fifth year in that office. When a vacancy occurred in the secretaryship in 1895, the board of directors asked the help of Mr. Walter C. Douglas in securing a suitable man to fill the position. Mr. Douglas had then been general secretary of the Philadelphia Association for five years. He recommended from among his own associates Mr. George W. Mehaffey, then secretary of the West Philadelphia Branch. Mr. Mehaffey was in full sympathy with the principles and methods which animated the modern work in the Boston Association, and he has pursued the new policy with vigor and success. His business ability and administrative skill have enabled him to grasp thoroughly every department and detail of this large enterprise. His sympathy with young men and consecration to the supreme aim of the Association have kept the organization true to its original high purpose of winning young men to Jesus Christ.

A number of other men came upon the executive force at the beginning of this period. Mr. George Lombard became office secretary, and Mr. Robert E. Lewis, a young man of great ability, was chosen to the college secretaryship. In 1896 the office of educational director was created, and Mr. Frank P. Speare was appointed to this position. In 1897 Dr. George L. Meylan, of New York, was called to be medical and associate physical director.

Much of the success of this period has been due to the president,

Mr. Arthur S. Johnson, who has given constant attention to the affairs of the organization. A broad, aggressive policy characterizes the present administration. It recognizes that young men are not thinking about dying, but about living. A work of "splendid vitality" has been done, a work of thoroughness and genuineness. It has been marked by absolute honesty of aim, and a purpose to more than fulfill the advertised promises of the Association. There has been a fullness of sympathy with young men who are in need or are struggling, but at the same time there has been a conviction that young men are better helped by opportunity than by patronage. It has been clearly recognized that the province of the Association is to stimulate endeavor by young men rather than to be a mission to young men. Depth of purpose is seen in the earnest effort to really touch human life and to reach men individually rather than in masses. Recently a summary of the Association's attractions was concluded with this remark, "Any young man desiring a friend's counsel, whether in regard to physical or spiritual needs, is invited to call on the general secretary of the Association, who will be glad to render any assistance in his power." This illustrates the good will and spirit of the institution.

A study of the work in Boston at the present time impresses one with its comprehensiveness. There is evidence of a thorough organization. This period began in a time of business depression and closes when the country is enjoying marked prosperity. The effect of this is seen upon the membership of the Association. A study of the membership in 1898 shows that forty per cent of new members were gotten by personal solicitation on the part of the membership committee and other members of the Association, the rest being secured by various kinds of advertisements. The membership fees at present are two dollars for regular members, five dollars for educational, ten dollars for gymnasium and \$100 for life members.

During the years from 1892 to 1897 there was a decrease in the Boston Association membership and in the membership of the Associations throughout the country. The lowest point was reached in that year, when there were but a few over 2,500. Since then the number has been steadily rising, until the Jubilee finds the Association with the splendid record of 5,830 members connected with it during the past year. Of this number thirty-two per cent are non-church members. The denomination most largely represented is the Congregational, with seventeen per cent; the next is the Baptist, with fifteen per cent; the Roman Catholic comes third, while the Episcopal and Methodist number between eight and nine per cent; the Unitarian and Universalist combined make



"FROM TARSUS TO ROME"
 An illustrious lecture
MEN ONLY
 by
 Mr. George S. Ebbold
 of Cambridge
 Sunday, April 21st at 3:15
 Mr. C. A. Crowell
 Tenor Soloist
ALL MEN INVITED

BIBLE STUDY DEPARTMENT.			
TIME	PLACE	CLASS	TEACHER
SUNDAY	ASSOCN HALL	SYNTHETIC BIBLE CLASS	DR J M GRAY
2:30	ROOM 1	YOUTH LEADERS CLASS	W S REED
4:15	MEN'S ROOM	YOUTH FELLOWS BAND	W R OLIVER
	ROOM 2	FRENCH CLASS	REV S DELACROIX
5:00	PARLOR	CHAMBERLAIN MENS CLASS	DR G L MERRILL
7:00	ROOM 1	YOUTH PIONEERS TRAINING	DR J F COWAN
7:15	ROOM 2	BIBLE TEACHERS COLLEGE	DR J M GRAY
7:30	ROOM 3	MISSION STUDY CLASS	W C PICKERSGILL
7:45	ROOM 1	WORKING TRAINING CLASS	ED W MERRILL
8:10	SHULTZ PARLOR	BEGANNS BIBLE STUDY	H S DREW
7:45	ROOM 2	GEOGRAPHY & HISTORY OF THE BIBLE	F P SPEARE
8:00	ROOM 1	NEW TESTAMENT GATEWAY	PROF RAYNES
7:30	PARLOR	AMERICAN CHRISTIAN LECTURE	J H KHALILIAN
8:00	PARLOR	LIFE OF CHRIST	W B OLIVER
8:30	PARLOR	NEW TESTAMENT	DR G L MERRILL

RELIGIOUS WORK.

- General Bible Class.
- Bible Training Class.
- Bulletin, Men's Sunday Meeting.
- Office of Bible Study Department.
- Library (Religious Books).
- Parlor Song Service.
- Schedule of Bible Classes.

up five per cent, and the Presbyterian three per cent. As the management has become more centralized in the board of directors, reference to the distinction between active and associates among the young men membership is seldom made. With regard to the classification of occupations, it is interesting to note that sixty per cent of the members are commercial young men, including office men, clerks, bookkeepers and salesmen. Students form twelve per cent of the membership, tradesmen and general workmen thirty-two per cent. Unclassified fourteen, and professional men five per cent. The management has aimed to win all classes of young men. A recent report states with satisfaction, "Not only is the Association touching all classes of young men, but it is ministering to their various needs."

The Association has steadily held to the principle that the most effective way to help young men is to keep the spiritual work uppermost. It is a striking sociological result that the organization which has followed the policy of insisting upon a continuous earnest religious work has been so remarkably successful in carrying on secular agencies. The religious effort has been the salt which has given savor to the entire enterprise. During the present administration the "spiritual improvement of young men" has been kept in the foreground. In 1896 the following statement was made regarding the religious work: "That which in the earlier days was of a general character and somewhat sporadic has given place to a specific, more uniform, well-organized and aggressive work for and by young men. To-day the Association has established numerous forms of religious work, carefully planned to meet the needs of all young men. These agencies include the men's gospel service, social song service, brotherhood meetings, Yoke Fellows Bands, besides a variety of Bible study classes, such as the general evangelistic Bible class, class for young converts, class for the training of Christian workers, union study of the International Sunday-school lessons, Bible classes for college men, for railroad men, for foreign-speaking young men, for boys and others."

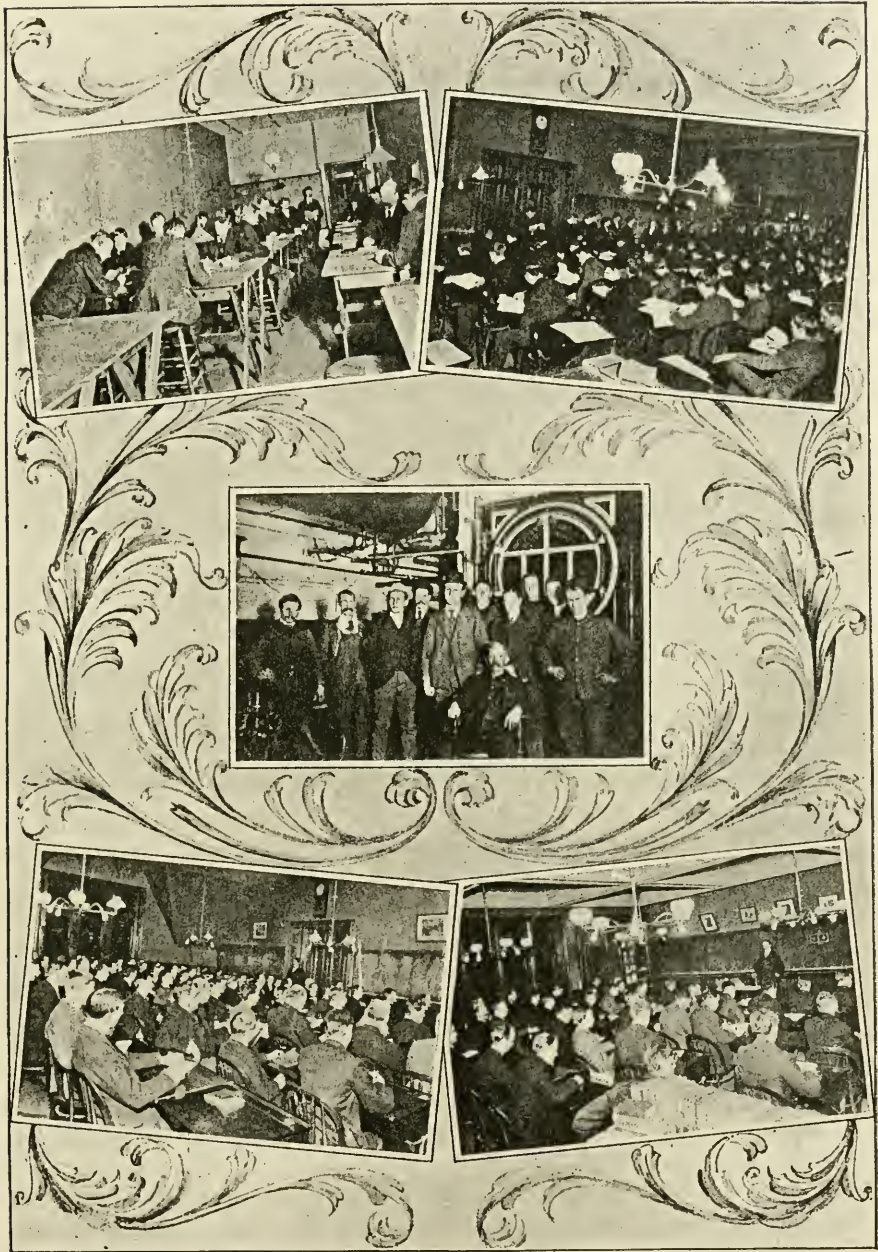
The two most marked developments in the religious work have been the organization of a Bible study department and the awakening of an interest in the support of work for young men in foreign lands. A special appropriation of funds has been made for the Bible work, and this is being organized and placed upon the same thorough basis with the other departments of the Association. The Association has come to recognize that it has a duty not only to win young men to Jesus Christ, but to build up and deepen the spiritual lives of Christian young men, both in character and in service, and to lead them into active work in the Church.

In 1899 an Association Volunteer League was organized for the purpose of promoting an interest among the membership in the extension of Christ's kingdom among young men in foreign lands. This League secures contributions and promotes the study of missions. One of its forms of effort is contributing to the preparation of a native Brazilian who is fitting himself at the Association Training School at Springfield for work among young men at Rio Janeiro, Brazil.

In 1900 a religious work directorship was instituted, and Mr. W. B. Oliver on September first was appointed to this office with the title of Bible Study Secretary. Under his special supervision this department is being steadily developed. At the beginning of the present year he reported the existence of a Sunday evangelistic class, a beginners' class, one in synthetic study, a normal class, a class among gymnasium members, a study in Biblical history and geography, in mission study and a class for the development of leaders of young people's prayer meetings.

The most striking advance of this period, and the greatest contribution to the general Association cause, has been in the educational department.

The present-day educational work of the American Associations may be considered as dating from the creation of the office of the educational director. The first Association to employ such an officer was Brooklyn, in 1892. In 1896 the Boston Association appointed to this position Mr. Frank P. Speare. He was a man of progressive tendencies, who had thoroughly fitted himself for the modern high school superintendency. While the Association evening Institute at the time Mr. Speare was called was characterized in the report as "a college of no mean proportions," its work was in many respects superficial. It lacked thoroughness of organization, regularity in attendance and uniformity in standard. The courses were not co-ordinated; and while there were many students in the total enrollment, the average attendance was not great, and the number of hours' work required was small. Mr. Speare was permitted by the board of directors to have freedom in carrying out his own ideals, and he threw himself earnestly into the undertaking. He was convinced that the only way for the Association to succeed in the educational field was to measure up to a real educational standard. He believed that the Association should fit a man for some definite work, that it should attempt to turn out a finished product, and not content itself with being "simply a help by the way." The principles of the educational work of the Association at large are not yet determined. In most cases the policy is that the Association should do a supplementary work for men of defective education which will help them to earn more money in the



THE EVENING INSTITUTE, 1901.

DRAWING DEPARTMENT.

COMMERCIAL DEPARTMENT.

ENGINEERING DEPARTMENT.

LAW DEPARTMENT (1st year).

LAW DEPARTMENT (2d year).

callings in which they may be engaged. This policy holds that the Association should be supplementary to agencies now in existence, and should aim to stimulate young men to go on and finish their education if possible elsewhere. The Boston Association has taken a more advanced and aggressive stand. It holds that it should provide completely for the education of young men who are unable to secure intellectual training elsewhere; that in its law school it should fit men to practice law; in its commercial classes to become expert accountants; in its liberal course it should fit men to enter college, and perhaps ultimately develop an evening university where young men may secure a complete education. This theory recognizes that while a student may not have consecutive time so as to complete a course of education in four years, he may have a consecutive plan, and be just as good a student even if his period of study has to extend over a number of years.

As a result of the Association's attempt to really educate, it has attracted students who are earnest in purpose and ready for serious work, and an attempt has been made to give them work well worth their time and money. In September, 1897, the class fee system was adopted in addition to the amount charged for membership in the Association. These fees vary according to the grade and kind of instruction. They range as follows: \$1.00, \$1.50, \$2.00, \$3.00, \$4.00, \$5.00, \$8.00, \$10.00, and in the case of the law school \$50 for a year's course. This system of fees has eliminated students who were not there for earnest work, and has added greatly to the dignity and character of the department. A scholarship fund has been secured to help students who are not able to pay the dues. The result has been an increasing membership of intelligent, earnest men, a regularity of attendance high even for a day school, a marked increase in the number of men completing the courses, and a grade of work said to be superior to that ever attained before by an evening school, and classed on a par with that of the best day schools. The certificates of examination issued by the International Committee admit holders to one hundred and eight colleges, and the institute now fits students for Harvard University. Various new branches of work have been added from year to year. Among the most interesting is the law school, which was opened in 1898. This school now embraces a four years' course and is attended by over two hundred men. In 1899 a civil service department was established.

To one unacquainted with this feature of the Association, a study of the Boston educational department as it stands at the beginning of the new century arouses surprise at the extent, depth, variety, efficiency and advancement of its work. In its engineering, civil service, music, law,

commercial and language departments the work is truly admirable. Forty-six specialists serve upon the faculty under the supervision of the director, and the body of students numbers one thousand young men for the present year. Large numbers were enrolled in earlier years, but they did not measure up to the present standard. A conception of the magnitude and importance of this evening Institute can be gained by a survey of its ten courses, embracing eighty-nine branches, which are here given:—

Elementary.—Arithmetic, grammar, spelling, geography, writing, reading.

Civil Service.—Arithmetic, grammar, geography, railroad junctions, reading, writing, spelling, copying rough draught, copying from dictation, reading addresses, special lines in drawing—mechanical and architectural.

Commerce.—Arithmetic, bookkeeping, penmanship, shorthand, typewriting, commercial law, commercial English, German, French, Spanish, commercial geography.

High School.—Arithmetic, algebra, geometry, Latin, French, German, Greek, English, rhetoric.

Draughting.—Mechanical, architectural, mechanical design, ship draughting, sign writing, French, German, algebra, geometry, lettering, surveying, steam engineering.

Langnages.—English, French, German, Latin, Spanish, Greek, Italian.

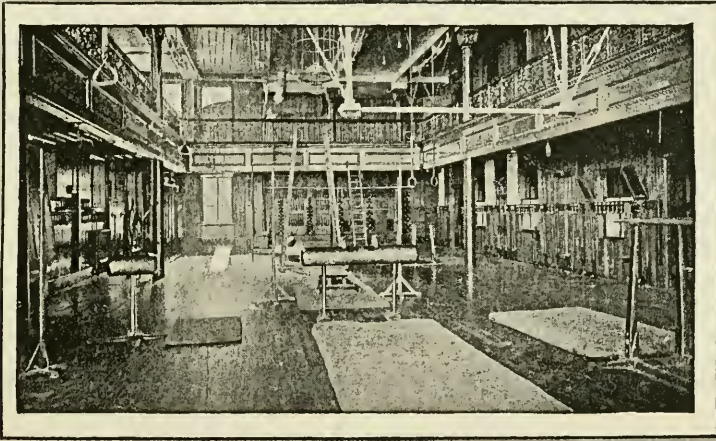
Music.—Piano, voice, organ, violin, harmony, composition, cornet, flute, clarinet, mandolin, guitar, banjo.

Law.—Contracts, torts, criminal law, agency, property, equity, bills and notes, practice and pleading, partnership, evidence, corporations, wills, constitutional law, recitations, quizzes, moot courts.

Art.—Freehand, cast, light and shade, industrial design.

General.—Elocution, literary society, young men's congress consisting of a House and Senate government, clubs, class organizations, concerts, lectures, musicales, etc.

It has not been found a disadvantage to have recitations in the evening; in fact, day time for study and evening for recitation makes a very satisfactory arrangement from a working point of view. Another principle governing the evening Institute is personal attention to the needs of individual students; practically each student receives personal instruction. He can progress as rapidly and as far as he is able in the subjects studied. Another feature is the specialization which is allowed. While students are required to measure up to the standard of the International examinations, in mechanical drawing and in other departments



PHYSICAL DEPARTMENT, 1901.

LEADERS' CORPS.

INSTRUCTORS.

ATHLETIC TEAM.

GYMNASIUM.

FOOTBALL TEAM.

under the guidance of the teacher, they are allowed to specialize as they may desire.

A distinctive characteristic of the Association's evening Institute is the quiet, pervasive Christian influence which it throws about the student. One of its teachings is that unless the student becomes a Christian he has failed of the highest success.

The various intellectual agencies of the Association are inter-related, and are under the supervision of the educational director. The library, which was recently overhauled and catalogued, contains a well-selected collection of six thousand volumes. It has recently received a bequest of \$10,000 from Mr. J. D. W. French, a former director. A survey of the reading-room, the library, the literary society, the educational courses and lectures, shows that the Boston Association in a really masterful way is ministering to the intellectual needs of young men, that it has adapted itself to the peculiar conditions under which young men who are working through the day are living, and that it is achieving splendid results.

In the physical department 1,872 different young men were reported as being gymnasium members during the year 1900. The inadequacy of the present facilities suggests the need of a twentieth century building, which shall properly provide for this feature as well as other departments of a modern work. In the physical department much labor is constantly consumed in the effort to accommodate the members with the facilities now at hand, and lockers have been crowded into every available corner. Perhaps no gymnasium of its size in the country is patronized by so large a membership.

One of the strong features of the present administration is a corps of volunteer leaders, who are a real reliance upon which the directors lean in carrying on the work among such a large membership. Service upon this corps is looked upon as one of the privileges of the Association. There are eighteen young men rendering this service at present, and from their ranks instructors frequently go out into physical work in other cities.

In 1900 a library of books on physical training was begun. One of the notable advances in the physical department came in 1896, with the introduction of fencing, boxing, wrestling, athletics, football, relay-team work, cross-country runs, indoor meets by representatives of state Associations, and a plan of affiliation with the Amateur Athletic Union. This new policy, which was inaugurated by Dr. Geo. L. Meylan, at once increased the membership. Basket ball was introduced in 1897. In January, 1900, the first annual members' athletic meet was held in

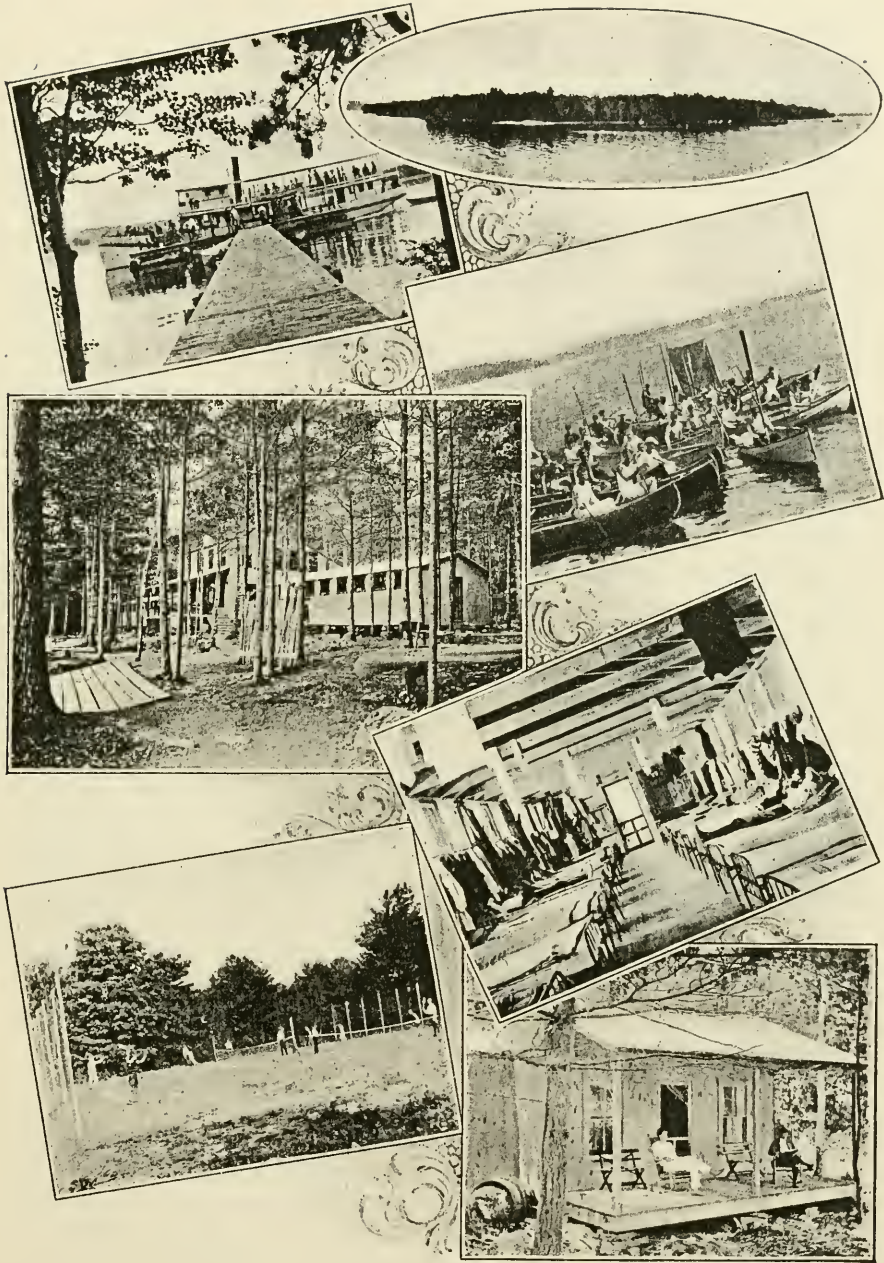
the gymnasium. It is interesting to note that there were 100 entries on the list. A fencing club was organized last year; it has a private room, and is now one of the features of the physical department.

The committee on physical work have earnestly urged the need of a larger gymnasium, a swimming pool, and other facilities. It is believed that with these additional equipments the physical department would be self-supporting.

One of the most recent features has been in Summer outings for young men. This had its inception in 1898. The report printed at the beginning of that year said: "We believe the Association has a duty to perform in the matter of providing young men and boys suitable facilities for open-air exercise and vacation outings, both at the mountains and at the shore, but it lacks the means for its fulfillment." The following Summer Dr. Meylan took a party of members for a two weeks' outing in camp on Lake Sebago, Me., the total cost for each camper being but twelve dollars, including traveling expenses. The success of this experiment resulted in the organization of an Outing Department in 1899. Sandy Island, a beautiful wooded island in Lake Winnepesaukee, N. H., was selected as a spot combining the attractions of water and mountain. A five years' lease with privilege of purchase was secured from the owners. By the middle of June, 1899, a large building was in readiness. It contained a reception room, dining room, kitchen, pantry, cold storage, office, tool room, dark room for photography, four sleeping rooms and a large correspondence room. Dormitories were also erected, so that fifty young men could be accommodated at a time. A wharf was built, and the first season 150 young men spent their vacations at this beautiful place. It was given the name of Camp Buena Vista. The cost for each camper's two weeks' outing, including transportation, was within fifteen dollars. It was found that the enterprise could be made self-sustaining, and in the Summer of 1900 the island was purchased at a cost of \$2,000, which with the equipment made \$6,000. This was raised by special gifts, and in the fall of 1900 a campers' club was organized. The enterprise is a delightful and wholesome privilege for the young men of Boston. There is opportunity for touching the religious life of these young men as well as ministering to their enjoyment.

The physical department of the Boston Association is on a thoroughly scientific basis. Its medical examinations, its prescription of exercise, its hygienic counsel, contribute to the physical well-being and the higher life of the young men of the city.

In its social work some attempt has been made to systematize and stimulate the activities of young men. The most marked step in this



THE ASSOCIATION OUTING DEPARTMENT, 1901.

Lake Winnepesaukee, N. H.

- | | |
|------------------------|------------------------------|
| 1. The Wharf. | 2. The Island. |
| 3. The Camp Buildings. | 4. The Navy. |
| 6. The Athletic Field. | 5. A Dormitory. |
| | 7. Superintendent's Cottage. |

direction was the recent creation of the office of Social Secretary, to which Mr. J. P. Roberts has been appointed. The duties of this office in Boston are somewhat akin to those assigned the membership secretary in other organizations. He has the opportunity to promote and supervise the various clubs and sub-organizations which spring up in the Association, and which are divided along the lines of the special tastes or special needs of young men. The principle upon which this work is based, is that young men group themselves according to "likeness in kind"; that there must be some affinity in order to draw young men into relationships with each other. The idea of work for young men in masses has been abandoned. An effort is made to establish as many relationships as possible, and to draw young men into groups, all of which will be properly related to the central management. These organizations are such as the young men's congress, the literary society, the camera club, oratorical club, the stamp and coin collection club, campers club, the stenographers' society, football team, the banjo club, committee men's league, the glee club, success club, the game club, fencing club and volunteer league. The Association's "star course" of entertainments is under Mr. Roberts' immediate supervision; and its recent development has been gratifying. It is now the finest popular course in the city. Regular membership affords free admission to these entertainments with a friend. Various other receptions are given throughout the year and occasional "practical talks." A piano has been added to the equipment, and the management has studied to make the reception-room and parlors pleasant and homelike. Members of the reception committee are on duty each evening at the rooms. The ushering committee is active in the social work.

The visitation of the sick and of young men who have recently arrived in the city, which was one of the earliest features of the Association, has continued to the present day.

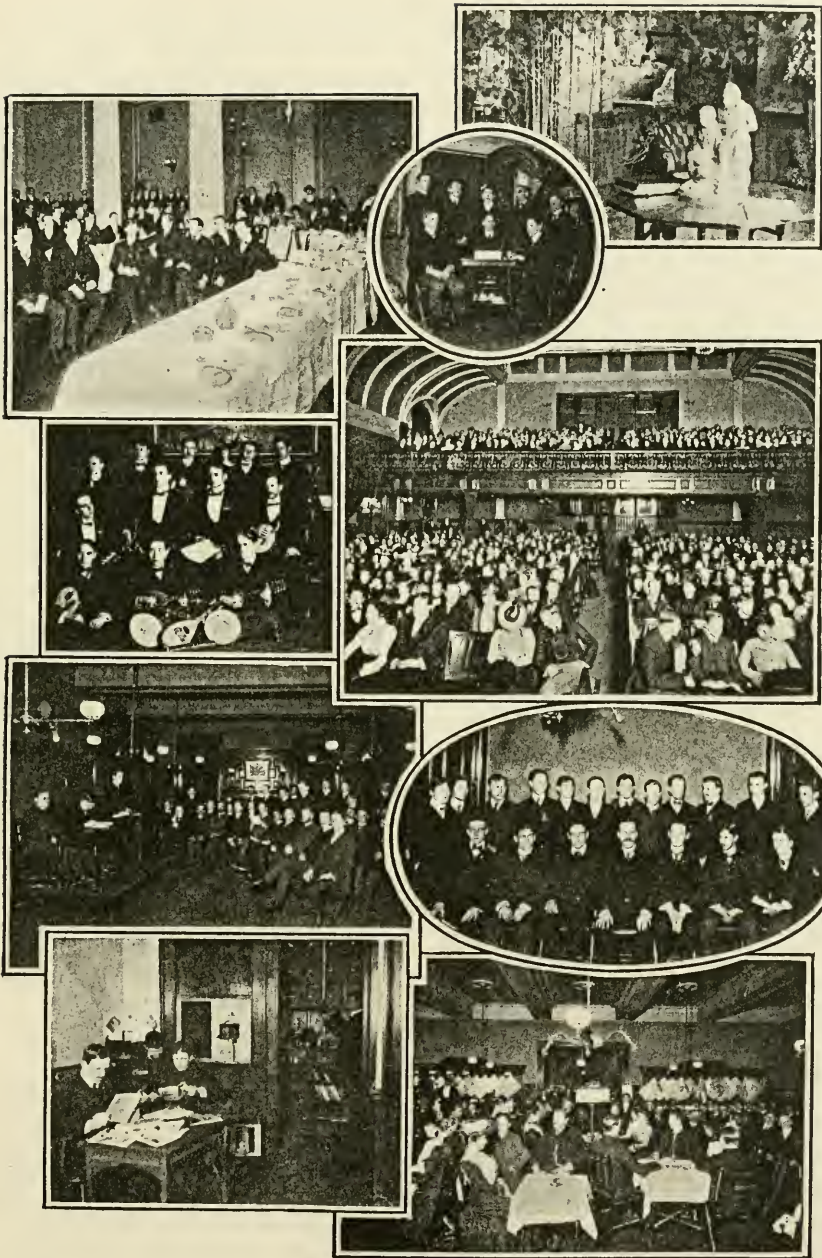
The chief economic work of the Boston Association embraces the employment bureau and the boarding-house registry. During recent years the Association's employment work has been for the benefit of any applicant able to show requisite qualifications for the kind of position sought. A recent city law, however, necessitated the licensing of this department, which has resulted in a thorough reorganization of it, with a secretary in charge, giving his full time to it. It has not been limited exclusively to members as in some Associations. However, the membership is given the preference. A small fee is charged others when a position is secured. It has been the practice of the Association's bureau to register for places only those giving satisfactory proof of good

character and ability. This makes the number who are registered very much less than those who apply, but the directorate takes the view that its future service to young men depends upon retaining the confidence of business houses. Some two hundred young men have been provided with positions each year, and many members are helped to better positions. The new plan has already resulted in a marked increase in positions secured. It is interesting to note that through the evening Institute many students are advanced in position and enabled to earn larger incomes.

The boarding house committee keeps on file a list of suitable boarding houses available to all young men. Frequently the attention of young men is called to this by newspaper advertisements. About one thousand young men a year are referred to desirable boarding houses. This work in 1897 caused the board of directors to note in their report the great need of a home for young men which could, it was predicted, be made self-sustaining if provided by gift. It is believed that a well-appointed house under Association control, where young men on small salaries could find accommodations within their means, would be a great blessing. It would surround them with a wholesome environment, and would enable the Association to touch their lives. The plan of providing dormitories for young men which has succeeded in a number of other cities has not yet been put in operation in Boston. The recent attempt at Cambridge has been eminently successful.

In 1899 the Association announced its willingness to serve members who might be in need of legal, medical or general counsel. For a number of years discount books, giving lists of mercantile houses where members might secure special terms upon the presentation of tickets, have been issued. The number has varied from 1,000 to 1,500 booklets issued annually.

The great expansion in the work of the Association has largely increased its financial requirements. This has been a source of concern with the board of directors, and it seems plain that future permanency and growth demands more provision in the way of endowment. The budget in 1895 called for \$34,563.61, all of which was secured. Of this, some \$28,402.61 came from rentals and membership fees, and \$6,161, less than twenty per cent, in contributions from friends. In 1900 the budget of expense had increased to \$46,135, of which \$24,628 came from membership fees, \$13,052 from rentals and other income, and \$8,457 from donations. It is interesting to note the large proportion of the income which came from the young men themselves. In 1896 the directorate announced its purpose to use life membership fees to swell



SOCIAL DEPARTMENT, 1901.

- | | |
|------------------------|--------------------------|
| CAMPERS' CLUB BANQUET. | PARLORS. |
| BANJO CLUB. | STAMP AND COIN CLUB. |
| ASSOCIATION CONGRESS. | ASSOCIATION STAR COURSE. |
| CAMERA CLUB. | RECEPTION COMMITTEE. |
| | POP SOCIAL. |

the permanent fund, which was then \$15,550. A number of bequests have recently been received. In January, 1901, the permanent fund had increased to \$30,000, not including the \$10,000 of the French bequest to the library.

A review of the finances of the Boston Association points unmistakably to the need of an endowment, and the board have earnestly urged this need upon its friends. The certainty of peril with every recurring period of financial depression, when the work of the institution is jeopardized, as well as the largeness of its undertakings under modern conditions, renders this imperative. In 1897 Mr. Mehaffey wrote: "If the Boston Association is to properly grasp the opportunities open to it in our own city, there is the absolute necessity of a broader financial support and the securing of a large endowment. This has been deeply impressed upon us the past year. Not only is this essential to relieve us from the anxiety of an uncertain income, but also to enable us to keep pace with the demands of our rapidly growing city."

A plea for a \$600,000 endowment was made the conspicuous feature of the annual report issued at the beginning of 1901. Ten uses for such an endowment were set forth:—

1. For the use of the board of directors in its supervision and extension of the work for young men throughout the city.
2. An endowment for the central building, so that the funds now raised by subscription might be used for extension.
3. For the educational work.
4. For the library.
5. For work among college students.
6. For work among boys, including a separate building.
7. For the maintenance of annual courses of moral lectures, religious addresses and Bible teaching for young men.
8. For a young men's home.
9. For a new central building.
10. For the erection of Branch Association buildings in different sections for city, college, railroad and naval men.

In connection with this appeal for endowment the report set forth a striking array of facts, showing the large population of young men within the range of the Boston Association's influence.

The Branch work among the young men of the city at the close of the century consisted of the department in Charlestown and the six college Associations in the various educational institutions of the city. The Charlestown Branch has been conducted under trying circumstances, largely owing to the gradual change in the character of its environment.

With the exception of the loyal aid given by its Woman's Auxiliary this Branch has received but little local financial support, and in consequence it has proved a yearly burden upon the central board of directors.

Some attempt has also been made to do a work among railroad men, and there is hope of this development. In 1897 Mr. MehaFFEY wrote: "There are only five railroad Associations in New England. We trust the way may soon open for the establishment of two important Branches at the great union stations of our city." In 1900 he said further, "The importance of the Association entering upon special work for railroad men and those in the United States navy should claim our attention the coming year." Following the year 1895 the work among students was extended by the forming of local Associations in a number of institutions. College Associations were established at the Massachusetts Institute of Technology, the College of Liberal Arts, the University Law School and the University Medical School.

On January 20, 1895, a conference was held of the leaders of this society at the Association building, and on April of that year Mr. Robert E. Lewis was called as intercollegiate secretary. A handbook describing this work and furnished with a guide to the city was published for new students, and a special effort made to locate the men in good boarding-houses. In one season three hundred students were assisted to such houses. In December a college Association was organized in the Harvard Medical School, and later one in the Massachusetts College of Pharmacy. In September, 1896, Mr. Lewis became the traveling secretary of the student volunteer movement for foreign missions. His successor in Boston was Mr. G. M. Fisher, who most ably filled this position until July, 1897, when he went to the Orient as college secretary for Japan. His successors have been Mr. R. C. Thomas, Mr. Fred M. Gilbert, Mr. W. C. Pickersgill and Mr. D. C. Drew. In 1899 the Institute of Technology secured Mr. J. A. Patch as secretary for its work, who was succeeded by Mr. W. C. Pickersgill.

One of the most conspicuous enterprises in connection with the student work was the establishment in the Summer of 1896 of a student house, in which all the living rooms were rented to students. The parlors were furnished with a piano, books and papers, and made a general social resort for the students of the city. Since 1899 this has been in charge of the Association in the Institute of Technology, and is limited in its use to the students of that institution.

In the course of the year 1899 four of the student Association members volunteered for foreign missionary work, one of whom was the first



PAST AND PRESENT COLLEGE SECRETARIES OF THE ASSOCIATION.

R. C. THOMAS.

ROBERT E. LEWIS.
GALEN M. FISHER.

F. M. GILBERT.

W. C. PICKERSGILL.

D. C. DREW.

graduate of the Institute of Technology to go into the missionary field.

In its work for boys, the Association has been greatly handicapped for lack of proper facilities. In 1896, among the important matters which needed attention, was mentioned "a separate gymnasium and baths for our boys' department." The following year the report states: "We are glad to be able to report this year a work for boys along other than physical lines. Between fifty and sixty boys have been identified with the gymnasium during the past year. Not having separate rooms for the juniors, we are not able to do as much for them as we could wish; yet we trust that the near future may see a junior room which the boys may claim as their own." Mention is made of a boys' social, and of gospel meetings held for boys. Since 1898 one of the secretarial force, Mr. Walter Reed, has given special attention to boys' work. Religious meetings and Bible classes have been held, also socials and outings. The work has been carried on among boys between twelve and sixteen years of age, who now number 150 in the department. It has not been possible, however, to greatly enlarge the work in the present building.

In making a comparison between the work for young men in Boston and that in other metropolitan cities in America, it is necessary to consider the work in Greater Boston as well as in the territory of the municipality itself. This group of Associations is one of the greatest to be found anywhere in the world. They have not been organized into one metropolitan organization as in other centers, but show a larger membership to the population than in any other American group. While each Society is independent, there is a co-operation and fellowship in the Greater Boston group which leads to unity of action wherever necessary. At the suggestion of the Quincy Association in June, 1899, an arrangement has been made for an interchange of membership privileges, into which most of the metropolitan Associations have entered. Those within this agreement are Chelsea, Everett, Malden, Melrose, Newton, Quincy, Somerville, Watertown and Winchester. At present the Boston Association honors all tickets held by members of these Associations on the same basis as its own members, the only restriction being in regard to the gymnasium, which is inadequate even for the membership at Boylston Street. The educational privileges and the Star Course are both subject to this arrangement. The following table, giving the name of the city, the date of organization, the membership of the Association, the population December 31, 1900, and the name of the general secretary of each

Association, gives a survey of the work in Boston and vicinity at the present time:—

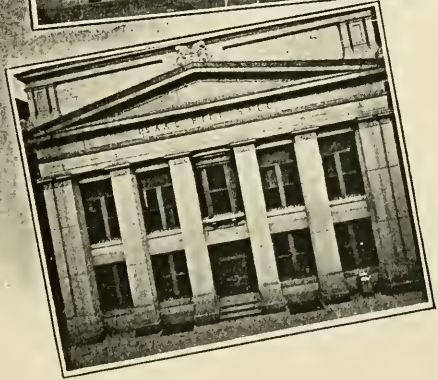
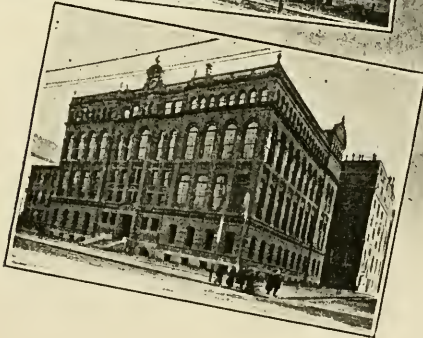
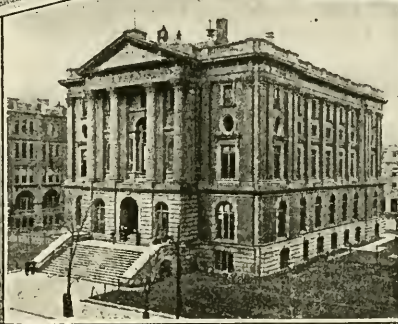
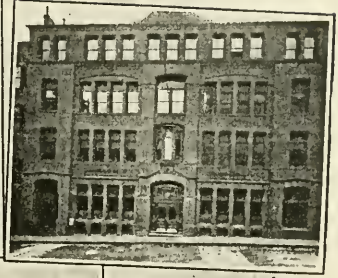
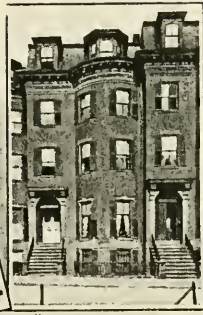
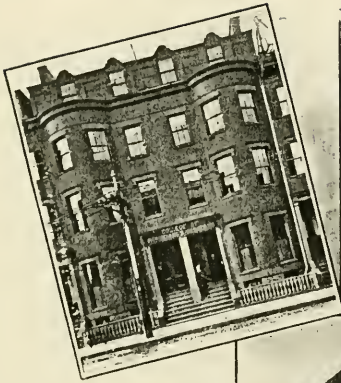
Boston	1851	} 3,869	560,892	Geo. W. Mehaffey.
Charlestown	1863			
Cambridge	1883	860	90,886	Geo. S. Budd.
Chelsea	1866	375	34,072	W. H. Wyman.
Everett	1884	200	24,336	H. H. Nay.
Hyde Park	1885	95	13,244	A. G. Fogg.
Lynn	1868	729	68,513	Frank Mahan.
Malden	1884	662	33,664	C. M. Brownell.
Melrose	1889	585	12,962	B. E. Lovejoy.
Newton	1877	218	33,587	Edw. A. Lincoln.
Quincy	1891	150	25,000	W. F. Hoehn.
Somerville	1887	774	61,643	B. W. Gillett.
Watertown	1887	293	9,706	W. C. Rollins.
Winchester	1890	198	7,248	E. G. Gay.
		<hr/>	<hr/>	
		9,008	975,753	

The headquarters of the state work for Massachusetts and Rhode Island are located in Boston. The state committee owns an attractive office building at 167 Tremont Street, opposite the Common, which was purchased in 1892. Many of the leading members of this committee reside in Greater Boston.

The educational department of the Boston Association is patronized by young men from all parts of the metropolitan district.

June eleventh to sixteenth, 1901, the Young Men's Christian Associations of North America will hold a Jubilee Convention at Boston, in commemoration of the fiftieth anniversary of the founding of the Association movement in the United States and Canada. Representatives from the Associations of all lands will be present at this convention. In many respects it will be the largest and most representative religious convention which has yet been held in this country.

The American Association movement has touched the 5,000,000 young men living in American cities; it stands, as no other organization does, for religious work among the million of men employed upon American railroads; it is the largest religious undertaking among the 225,000 students in American institutions of higher learning, and it has recently inaugurated an important work among the 100,000 men in the army and navy. This diversified and inspiring endeavor which is being carried on among these important bodies of men by over 1,400 Young Men's Christian Associations, which possess more than \$22,000,000 in buildings, and enroll over 255,000 young men as members, and which employ over 1,500 salaried secretaries and directors as leaders, is the



COLLEGE DEPARTMENT.

College of Physicians and Surgeons.	Student House (M. I. T.)	B. U. College of Liberal Arts.
Massachusetts College of Pharmacy.	Massachusetts Institute of Technology.	Boston University School of Medicine.
Harvard Medical School.		Boston University Law School.

culmination of the work begun upon this continent fifty years ago at Montreal and Boston, and in the inauguration of which the Boston Association played the leading part.

The story of the Boston Association is complete. No one can study its struggles, its aspirations, its mistakes and its victories without feeling more hope for the future and more confidence in divine leadership. The Association came into being when Boston was rapidly becoming a large city under the impulse of modern industrial conditions. Young men were flocking from the country to the town, and they form the largest and most important element in the city's population. Year by year, more surely and more successfully, the Association has adapted itself to the needs of this vast army of young men. Its fifty years of history are years of triumphant blessing. Its influence both in Boston and throughout the world is scarcely surpassed by any other local organization of the Church for a similar period. We are led to exclaim, "This is the Lord's doings, and it is marvelous in our eyes!"

CHAPTER X.

THE FUTURE.

As the history of fifty years closes the question arises, What is to be the future of this Association? The splendid record of half a century has inspired the confidence and hope of the leaders of Christian work in the community. God's hand is evident in its development. He will guide its future. We can say in the words of the old Scotch covenanter, "He hath not caused us to trust in his name, and brought us thus far to put us to shame."

Boston certainly offers one of the greatest fields for extending Christ's kingdom among young men which can be found anywhere in the world. A largeness of plan, of resources and of faith will be necessary to realize its possibilities. The report for the year which has just closed calls attention to the fact that within an hour's ride of the statehouse there is a population amounting to 2,849,686 people.* This is one-thirtieth of the population of the United States. It is further stated that one-fifteenth of the English speaking and reading people of the United States is within this area. This makes the urban group in Eastern Massachusetts the second largest center of population upon this continent. Its virile and most aggressive element is made up of young men. The Young Men's Christian Associations of the future which are to minister to the needs of this vast and important body have the opportunity to accomplish in a popular way what the Christian university does for the favored few who can secure a college education. The Boston Association will aim first to win the young men within its reach for Christ and for his Church, and to build them up in noble character and Christian manhood. Just as the Christian university recognizes the intellectual and physical needs of its students, so the Young Men's Christian Association will provide similar opportunities for young men. If it is worth while for the Christian church, and it certainly has been proven so, to provide millions of dollars for the training in body, mind and spirit of the small per cent of young men who are to fill the professions, will it not prove equally worth while to invest the needed sums of money for providing in as thorough a way as their circumstances will permit similar privileges for the vast army of young men who will never go to the college or university? And just as this interest and provision on the part of the Church has led the larger

* 1900 Census.



BOYS' DEPARTMENT, 1901.

GYMNASIUM LEADERS' CORPS.

AN OUTING.

BOYS' GYMNASIUM CLASS.

BOYS' CAMP.

BIBLE CLASS.

BIBLE CLASS SUPPER.

A VISIT TO THE SAXONIA.

proportion of professional men loyally to accept Christ and his teachings, may we not hope that a like result will come when a similar training is given in the name of Christ to the larger class of young men in other callings?

Following the Jubilee Convention, the Boston Association hopes to inaugurate the new half century with a fitting extension of its work among young men. It is an opportune time for some jubilee memorial. The first step in this proposed advance ought to be a large central edifice, adequate for the accommodation of six or seven thousand members, and provided with all the modern features of an Association building, including a dormitory for two hundred or more young men. The directors of the Association are in sympathy with making this as homelike a place as possible, and the dormitory should be placed in charge of a family and made social and attractive.

The history of the past fifty years shows the precariousness of financial support of an institution which is dependent largely upon contributions. The Boston Association plans in the future to meet this need by securing a large endowment fund. This will be particularly necessary if the new enterprises hoped for are carried to completion. This endowment would be partly represented in the central building. It seems entirely feasible to make this central plant self-supporting from membership fees and the rentals of stores and apartments for young men. In this building there would be the chief educational, gymnasium and entertainment work for the whole city.

The growth of rapid transit has made it less necessary to duplicate the large central plant in other parts of the city. The board of directors contemplate a series of branches along special lines of work. Among these will be a more commodious student house, providing sleeping apartments. This it is believed could be self-supporting. It is hoped that properly located buildings for railroad employees, street-car men, soldiers at the army posts and for seamen from the navy may be provided. In most of these there would need to be provision for sleeping rooms and baths. It has also been suggested that under Association auspices there ought to be a number of young men's homes, accommodating fifteen to twenty young men, in different parts of the city where young men wish to secure lodgings. As this would be a self-supporting and probably a profitable enterprise, provided the buildings were donated, it would not be a difficult feature to undertake. This system would enable young men to secure living quarters and meals amid congenial and homelike surroundings. Obviously this would be entering the economic field, and it is an interesting question how far an organization like the

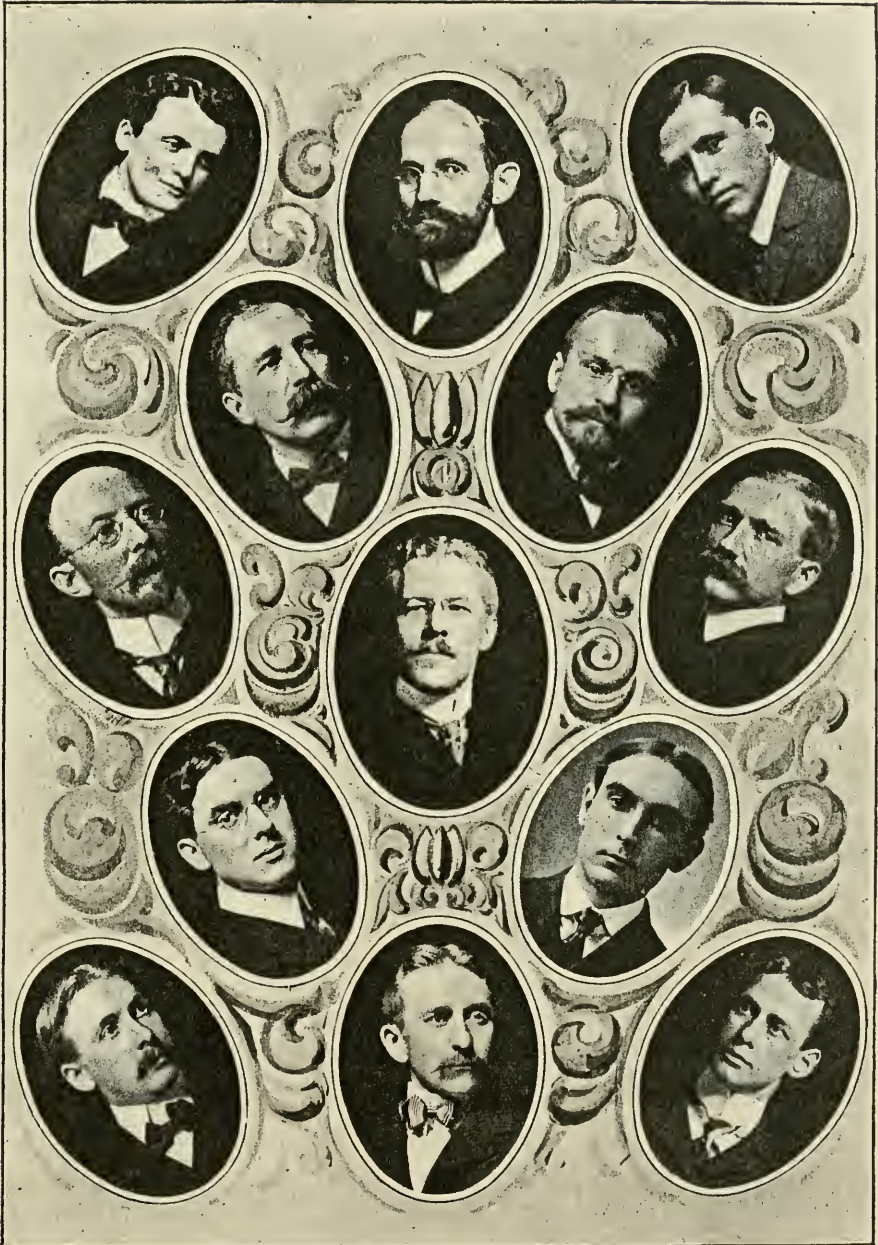
Young Men's Christian Association could suitably undertake such a work.

With the Branch development referred to would come a larger extension of the evening educational work of the Association. The school at the central building might become an evening university, with preparatory schools conducted at the various Branches. A similar extension of the Association library might easily be undertaken. The collection should be enlarged and specialized into a more distinctive library for young men, bearing upon all phases of their thought, life and occupation, and particularly related to the evening class work.

The most important general development in the future is likely to be along lines of activities outside the building. Something similar has already been undertaken at Cleveland and by several other Associations. This would involve inaugurating educational and Bible class work in various factories and other large establishments in different parts of the city. This work has been carried on regardless of Association membership, and may lead to the employment of social secretaries on the plan of the League for Social Service, who in large industrial establishments will seek to make the personal acquaintance of the employees and be mutually helpful to both the employer and the employed. Where a factory employs large numbers of men a branch association might well be established after the analogy of the railroad associations. For a number of years the tendency of the Association has been to concentrate its work within the building. In the new era the tendency will be to make the building the center from which the workers will go out to inaugurate physical, intellectual and spiritual work among young men wherever there is opportunity.

The Boston Association is seriously examining the opportunity for another important move, which contemplates a savings department and an investment feature on the plan of the building and loan associations, or co-operative banks. This would cultivate the habit of saving among young men. A practical insurance arrangement, both attractive and safe, is thought to be a possibility.

In the future the Boston Association will recognize that its work in extending Christ's kingdom among young men must begin when the boy begins to be a man—at the dawn of adolescence. This promises to be the most striking immediate development in the work of the Association. It is even possible that it may become as extended a work as that now carried on for young men. The field among boys between twelve and sixteen years of age is a large one. Boys who have city homes are much easier to reach by the agencies of the Association as boys than when they



EXECUTIVE OFFICERS OF THE ASSOCIATION, 1901.

W. S. REED, Boys' Dep't. F. W. ROBINSON, Employment Dep't. C. S. REA, Membership Sec'y.
 R. J. ROBERTS, Physical Dep't. DR. G. L. MEYLAN, Physical Dep't.
 F. P. SPEARE, Educational Dep't, and Librarian. GEO. W. MEHAFFEY, General Secretary. WM. MACDONALD, Assist. Treas.
 W. B. OLIVER, Secretary Bible Study Dep't. J. P. ROBERTS, Secretary Social Dep't.
 J. H. LEACH, Assist. Librarian. N. E. SANDERS, Physical Dep't. W. H. BENNETT, Physical Dep't.

become young men; and with the same enthusiasm with which the Association is ministering to the stranger young men of our cities is it likely to minister soon to the city boy between twelve and eighteen years of age. In the city the boy begins to leave home and seek associates and assume the characteristics of a man at about twelve years of age. He is not satisfied without associates, and unless he finds them under good environments there is danger of his finding them under evil surroundings.

The religious life of boys should have opportunity for expression. It is already seen that it is a mistake to expect that this expression should be the same as that of adults. Boys demand activity; they are stirred by the heroic; they are willing to sacrifice; they need something to do. In its various departments the Young Men's Christian Association is admirably adapted to furnish opportunity for the expression of this life. A study of the statistics of conversion shows that the years of adolescence are the ones for religious impressions; that it is then that character is determined. The Young Men's Christian Association has already demonstrated that work for boys should be done on a religious basis. Whether this effort is for the student class, for working boys, or for street boys, the Association will only undertake it on such a platform. It is possible that in the future the most successful work in winning souls to Jesus Christ will be in the boys' department, and that from this department Christian boys will graduate into the senior Association for young men, and become its earnest leaders and supporters. The boys' department may bridge the chasm which now seems to exist between the Sunday school and the senior department of the Young Men's Christian Association. The possibilities of this work seem almost limitless. The physical, social and spiritual needs of boys are great, and the Association promises to be the best agency for supplying them. One or more separate buildings for boys' work in different sections of the city, and for different classes of boys, will soon be a necessity. It is probable that both secretaries and physical directors who have made a special study of the needs of boys will be needed to man these departments. This work will be carried on in a subordinate relation to the central board of directors, and be an integral part of the Boston Young Men's Christian Association.

In the future the Association will also recognize that its sympathies should reach young men even in the uttermost parts of the world. There are millions of young men in non-Christian lands to whom the Young Men's Christian Association is seeking to carry the same message and the same blessings which it offers to young men here. The temptations and perils among young men in non-Christian lands are manifold

greater than in Christian countries. These foreign young men hold the strategic position with regard to the future of the non-Christian world. Already a number of American Associations are maintaining general secretaries abroad as their own representatives. In the future the Christian young men of Boston will not be content without having some representative of their own who is carrying the glorious message of the gospel abroad, and ministering to the various needs of young men in non-Christian lands. The Boston Association will recognize that "that light which shines farthest shines brightest at home." This will be done chiefly by the young men of the membership, and not by solicitation of the general public. It will be a training in giving as well as in foreign missions, and will prepare young men for places of future influence in the Church.

In its religious work the future will be animated with the same evangelistic enthusiasm to win young men to Jesus Christ which has characterized the Association in the past. Fifty years of such service have made an indelible impress upon the policy of the Association. At the same time, by the side of these splendid agencies which are pressing home the claims of the gospel, there will be built up an equally vigorous group of agencies for the development of young men in Christian character and Christian service. It has been suggested that under the administration of the Association there should be established a Bible training school for lay workers. This could bring before the student body some of the ablest men in the country. It would be conducted on non-sectarian lines, and in no respects duplicate a theological seminary.

It would confine itself to fundamentals, and aim to prepare lay workers and make them more useful Christians. It would give a practical training in the Bible and in various methods of Christian work.

The general Bible study of the Association promises to be largely extended. It will aim to give men a comprehensive grasp of the Scriptures and to train them for service. In its religious work the Association of the future will aim to win young men who are not Christians, and to train young men who are for more fruitful service in the Church.

In the parishes of some of the Scotch and German cities there are branch societies of young men, which are connected with the central Young Men's Christian Association, which are doing work for young men in their own district. Something of this method might well be worked out in Boston. If, affiliated with the Young Men's Christian Association, in every church in the city there could be a band of young men who sought in that parish and congregation to win young men to Jesus Christ, there might be developed a compact, well organized,



TEMPORARY NAVAL BRANCH.

June, 1900, and June, 1901.

widely extended work for young men throughout the great city. Such an organization would cement more closely the Young Men's Christian Association and the Christian Church, and lead to a closer fellowship in the years to come. It would also greatly increase the number of young men in active Christian work. It would win the appreciation of the pastors and be a means of training to a large number of Christian workers.

Time would fail to picture the future possibilities of such an organization with such a history and such resources as God has granted to the Boston Young Men's Christian Association. We can but feel that

“The best is yet to be,
The last of life, for which the first was made;
Our times are in His hands
Who saith, ‘A whole I planned.’”

APPENDIX.

FIRST CONSTITUTION
OF THE
BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION,
ADOPTED DECEMBER 29, 1851.*

PREAMBLE.

We, the subscribers, led by a strong desire for the promotion of evangelical religion among the young men of this city, and impressed with the importance of consecrated effort both for our own spiritual welfare and that of those from without who may be brought under our influence, and desirous of forming an Association in which we may together labor for the accomplishment of the great end proposed, hereby agree to adopt for our united government the following

CONSTITUTION.

ARTICLE I.

TITLE AND OBJECT.

The name of this Society shall be the Boston Young Men's Christian Association, and its object the improvement of the spiritual and mental condition of Young Men.

ARTICLE II.

MEMBERS.

SECT. 1. *Active Members.*—Any young man who is a member in regular standing of an Evangelical Church, may become an active member of this Association by the payment of one dollar annually. Active members only shall have the right to vote and be eligible to office.

SECT. 2. *Associate Members.*—Any young man of good moral character may become a member of this Association by the payment of one dollar annually, and shall be entitled to all the privileges of the Association, eligibility to office and the right to vote excepted.

SECT. 3. *Life Members.*—Life members may be constituted by the payment of twenty dollars at any one time, subject to the qualifications and restrictions of sections 1st and 2d of this Article. No other assessments than the above mentioned shall at any time be made.

*This was also the first Association Constitution in the United States, and many others were modeled after it.

ARTICLE III.

OFFICERS.

The officers of this Association shall consist of a President, four Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer and Librarian, all of whom shall be elected annually by ballot.

A standing committee consisting of two members from each Evangelical Church in the city shall also be chosen at the annual meeting, who shall appoint twelve from their own number to constitute with the officers a Board of Managers.

ARTICLE IV.

The Board of Managers shall report at the Quarterly Meetings of the Standing Committee.

ARTICLE V.

SECT. 1. It shall be the duty of the *President*, or, in his absence, of one of the *Vice-Presidents*, to preside at all meetings of the Association and *Board of Managers*, and preserve in strict exercise the rules established by Parliamentary usage.

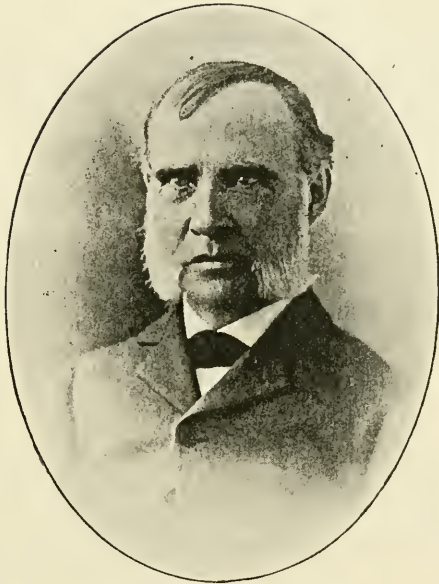
SECT. 2. It shall be the duty of the *Recording Secretary* to notify the members of the time and place of meeting, attend the same to notify all officers of their election, and to keep a fair and correct record of the transactions of the Association.

SECT. 3. The *Corresponding Secretary* shall be the organ of the Association in its conference with other societies and the public. He shall retain copies of all letters written by him, recording the same in a book kept for that purpose.

SECT. 4. It shall be the duty of the *Treasurer* to collect all moneys due to the Association, disburse the same under the direction of the Board, keep a correct account of the same, and report to the Board whenever required by them to do so, and to the Association at least once a year.

SECT. 5. It shall be the duty of the *Librarian* to keep in order all books and documents belonging to the Association and a correct catalogue of the same, and an accurate account of all books delivered to the members.

SECT. 6. It shall be the duty of the *Standing Committee* to receive and decide upon applications for membership, and to promote the general objects of the Association.



DANIEL SHARP FORD.

About 1890.

SECT. 7. The members of the Board shall be *ex officio* members of the Standing Committee.

ARTICLE VI.

QUORUM.

Fifteen members shall constitute a quorum to transact the business of the Association.

ARTICLE VII.

MEETINGS.

The annual meeting of the Association for the choice of officers and transaction of other business shall be holden on the last Tuesday evening in May. Special meetings shall be called at the written request of any ten members or at the discretion of the Board of Managers.

ARTICLE VIII.

VACANCIES.

In case of the vacation of any office it may be filled by the Board of Managers.

ARTICLE IX.

ALTERATIONS.

This Constitution may be altered or amended by a vote of two thirds of the members present at any annual meeting of the Association, provided such alteration or amendment be proposed at a regular meeting at least one month prior, and the members shall have been notified by the secretary that it is to be acted upon.

THE HISTORIC LETTER

WRITTEN BY MR. GEORGE M. VAN DERLIP.

[Copied from the letter in files of *The Christian Watchman and Reflector*
in the Boston Public Library.]

LONDON YOUNG MEN'S CHRISTIAN ASSOCIATION.

Messrs. Editors:

I have heard people in the United States complain of the multitude of organizations for benevolent objects. In some particulars, the complaints have been well founded, even if the complainants had the reputation of being narrow-minded and penurious. Consolidation of two or more institutions is often beneficial. But what would our grumbling friends say were they to live in England, where there are *three times* as many societies? Whatever they might say would not weaken the conviction that such organizations are blessings. They are healthy signs. They mark another step in the world's progress. They show that humanity-loving and God-fearing men are increasing. There may be incidental evils connected with them. Weak-minded persons may rest satisfied with "the style of doing good as by turning a crank," and some people may "in their ambition to convert the world forget their own personal sanctification"; but there is no reason why occasional working by proxy should weaken the sense of responsibility, and if there are temptations in connection with them, they should be borne. "Blessed is the man who endureth."

Of the great societies of this great metropolis, such as the Christian Instruction, the Religious Tract, London and Baptist Missionary, it is not necessary to speak. Their history is familiar to all. They have served as models for our great American Societies. There are others peculiar to London and its vicinity of which less is known on your side of the water. Let me notice one against which the most fault finding have not a word to utter; in which there is no "turning a crank," no doing good by proxy: a society which asks for sympathy, prayers and active co-operation, which asks for men, young men, nothing more.

Taking the most direct course from the general post office to the bank, thus avoiding the throngs of the greatest thoroughfare in the world,—Cheapside,—on the right-hand side of Gresham Street, a large stuccoed

building will be observed, on the doors of which are inscribed, "YOUNG MEN'S CHRISTIAN ASSOCIATION." The building is nearly opposite to the theatre in which the Gresham lectures are delivered. The munificent Sir Thomas Gresham, founder of the Royal Exchange, it will be remembered, in spite of the unreasonable opposition of Cambridge and Oxford Universities, succeeded in establishing a college in London. The building first used is now a government office.

The elegant theatre spoken of was erected a few years since, and in it lectures, free to all, are annually delivered. Ascending the stairs of the building first named, we enter a spacious apartment some sixty by thirty feet. It is elegantly furnished with mahogany tables, sofas and lounges. Here are to be found the principal newspapers of the Kingdom, together with copies of some journals from every part of the world. Ascending another flight of stairs, we reach a room very similar to the first, supplied with all the reviews and magazines. Adjoining it is the *library room*, in which lectures are occasionally delivered. The library may be called a small one, having less than 8,000 volumes, but the number of volumes in a library is no criterion of its value. It is not in this case. A better selected collection of books, one more completely adapted to the wants of those using it, can hardly be conceived of. On this point it is enough to state that the selection was made by a committee, consisting of Dr. John Harris, Rev. I. Hartwell Howe and Rev. I. Howard Hinton; and additions are made constantly by advice of the same committee. At the request of Mr. Thomson, the librarian, I made out a list of American books for their approval. It was a task more formidable than I anticipated; but having two or three catalogues with me, I, at length, accomplished it.

In the library room on Sunday afternoon a large class of young men meet to study the Word of God. There are other classes of the same kind under the direction of the Association, meeting in different parts of the city. The graduates of these classes make efficient Sunday-school teachers.

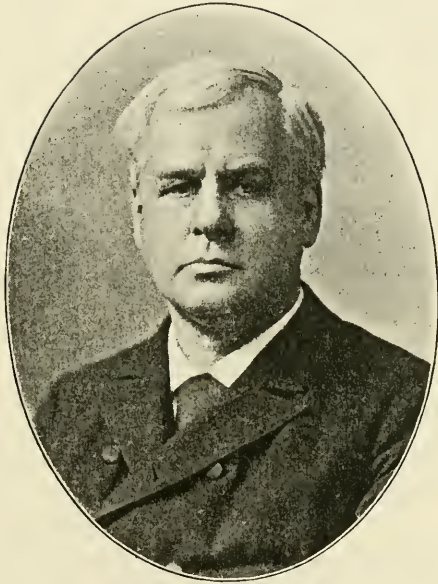
On the floor above the library are bath rooms, class rooms, etc. Instruction is regularly given to classes in French, German, Latin, Greek and Hebrew. There is also a class in English literature, which meets weekly under the supervision of Rev. Charles Stovel. Mr. Stovel has devoted much time gratuitously to the Association. His lectures on the English language and literature, more particularly the religious literature of the language, are highly appreciated. He is well known on both sides of the Atlantic as an accomplished scholar. He is pastor of the Baptist Church, Goodman's Fields, near the Tower, where Abraham Booth preached so many years.

There is one peculiarity in the arrangements of the Association, and that is the *refreshment room*. Provision is made for the physical as well as intellectual man. Between the hours of five and eight P. M. in the lower reading room, servants are in attendance, and members are furnished with tea, coffee, chocolate, and other refreshments at cost price—about half the price charged at restaurants. When the magnificent distances of London are considered, this must be acknowledged to be a great convenience. Members can now spend two or three hours in the reading room after business hours before going home. This is the ostensible reason, and is a good one, no doubt. Yet it is a fact that no society here is without its feeding department. Every benevolent society in London has its kitchen. The Baptist Mission House has one. When committees meet, there is no satisfactory deliberation until a meal has been discussed. A public breakfast is nearly always preliminary to anniversaries, and they are followed frequently by what is called a “tea meeting.” These tea meetings are often held in churches. I have seen seven hundred people sitting in pews, eating and drinking. Each one entering the door secured a package of provisions, and the tea is served up by young men who are rushing about armed with small brass tea kettles. Tea-drinking is succeeded by speech-making. Some societies have but one meeting a year, *i. e.*, the annual dinner at the London Tavern, at which the annual subscriptions are paid. Dinner tickets one guinea each. The dinner often costs more than the subscriptions to the society amount to.

But I have been digressing, and I see I have reversed the proper order by describing the “local habitation” of the Young Men’s Christian Association before speaking of the Association itself. It is, comparatively speaking, a new institution. Six years ago it was organized. The Rev. Thomas Binney, in an address delivered at a late meeting of the society, said:—

“There was a young man* in a certain house in London, working away there, aye, and working well! A young man of activity, and tact, and industry, and talent, attending to his business, and being thoroughly in his business when he was in it; and the thought rose up in his mind of getting a few young men, like-minded, together to read the scriptures and unite in prayer; and lo, *this institution came to be evolved from that one thought!* ‘Blessed be God, from Whom such thoughts proceed, who putteth the thought in the heart first, and then poureth down His blessing on the heart where it is, until the thought groweth and groweth, like the Kingdom of Heaven in the parable, till

* George Williams.



REV. A. J. GORDON, D.D.

the little seed becometh a great tree, and many are gathered under the shadow thereof.' ”

Its religious character is to be remarked. It is its peculiar glory. There are other Associations which accomplish a part of what this proposes, but I know of none in which the attainment of vital piety and manifestation of Godliness is the leading object. It is not enough that a man should be *religious* in the sense often understood. A man has more to do than save himself. It is comparatively easy to maintain a Christian character, especially on Sunday, and through the rest of the week furnish no evidence of religion; but is this living a Christian life? Religion must be carried out of the church and be seen on other days than Sunday. Says Frederick Maurice: “The Kingdom of God begins within, but it is to make itself manifest without. It is to penetrate the feelings, habits, thoughts, words, acts, of him who is the subject of it.”

Believing these things, not a few Christian young men of London have resolved in God’s strength to accomplish these objects, viz.: “The improvement of the spiritual and mental condition of commercial young men by the efforts of the members of the Society, *in the sphere of their daily calling*, by devotional meetings, biblical instruction, mutual improvement classes and the diffusion of Christian literature.” Article 8th of their Constitution reads:—

“Any person shall be eligible for membership who gives decided evidence of his conversion to God.” Young men of good character may enjoy the privileges of the library and reading room on payment of a small sum. The first three years of its existence was a struggle: the munificence of George Hitchcock, Esq., kept the Society free from debt, yet it was felt that too little was accomplished.

In 1848 the third annual course of lectures was published, and in a short time 36,000 copies were sold. The attention of the Christian public was at once directed to the Association, and thousands of warm friends enlisted. All the evangelical clergymen of London are its warm friends, and a large proportion of the young men of their congregations members. As might have been expected, a few very high churchmen have opposed it openly. It is one of the means of “swelling the ranks of dissent”—the rankest of offenses, and its members offer “unauthorized prayers.” It is true there are district prayer meetings regularly held in five different parts of London, and numbers of young men trace their conversion to God to words fitly spoken in these meetings. Hundreds bless God for this Association. There is scarcely a commercial house in London without one or more missionaries among their clerks. Young men from the country come up to London, and many are at once led out of temptation.

Instead of snares, he finds friends about him, and they are faithful, too. They provide for him a delightful place and a delightful way to spend his leisure. The young stranger can say no longer, "No man careth for my soul." This is best of all.

G. M. V.

Published in the *Christian Watchman and Reflector*,
October 30, 1851.

LIST OF MEN WHO HAVE BEEN EMPLOYED AS
EXECUTIVE OFFICERS OF THE ASSOCIATION,
1851-1901.

Avery, Geo. S.	Secretary Religious Work.	
Avery, Geo. S.	College Secretary.	1891-1892
Allen, George.	Secretary Main Department.	1893-1900
✓ Broughton, W. S.	Librarian.	1852-1853
✓ Bailey, Thomas T.	Librarian.	1853-1857
Bennett, W. H.	Asst. Physical Director.	1900-1901
Cole, H. H.	Employment Superintendent and Librarian.	1878-1885
Comer, W. R.	Secretary of Employment.	1885-1888
Chadwick, H. L.	Asst. and Superintendent of Gymnasium.	1886-1890
Crowe, M.	Gymnasium Superintendent.	1872-1875
Deming, M. R.	General Secretary.	1873-1888
Dow, Samuel.	Asst. Gymnasium Superintendent.	1877-1878
Derby, E. G.	Intercollegiate Secretary.	1889-1890
Dowe, H. S.	Employment Superintendent.	1891-1892
Daniels, C. P.	Special Instructor.	1892-1901
✓ Donnelly, E. M.	Librarian.	1890-1896
Dicus, A. L.	Asst. Office Secretary.	1898-1900
Durand, Wm. B.	Physical Director, Charlestown Branch.	1900
Drew, D. C.	College Secretary.	1900-1901
Douglas, W. C.	General Secretary.	1888-1889
Fisher, Galen M.	College Secretary.	1897-1898
Fay, Wm. H.	Superintendent of Employment.	1871-1874
Fosbug, Carl.	Asst. Gymnasium.	1882-1883
Fenno, Parker.	Librarian and Secretary Tremont Row Branch.	1884-1885
Fessler, Charles.	Secretary German Branch.	1884-1885
Francis, James A.	Secretary Tremont Row Branch.	1885-1886
Fitzgerald, J. B.	Assistant Physical Director.	1892-1893
✓ Gray, J. E.	Librarian.	1871-1880
Gordon, James L.	General Secretary.	1890-1896
Gage, Dr. Edw. F.	Medical Director.	1894-1895
Googins, C. H.	Physical Director, Charlestown Branch	1897
Gilbert, F. M.	College Secretary.	1899-1900
Gallyon, I. H.	Assistant Office and Boys' Secretary.	1899-1901
Hebbert, O. L.	Physical Director, Charlestown Branch.	1894-1895
Holm, Geo. T.	Assistant Physical Director, Charlestown Branch.	1898-1899
Hoxie, H. H.	Acting Secretary Charlestown Branch.	1900-1901
Keys, Chas. M.	Office Secretary.	1883-1884
Kollas, R. C.	Secretary German Branch.	1881-1882
Kaiser, R. C.	Secretary German Branch.	1885-1886
Leland, Dr. G. A.	Medical Director.	1888-1889
Lewis, R. E.	College Secretary.	1895-1896
Lombard, Geo. E.	Office Secretary and Librarian.	1896-1897
✓ Leach, J. A.	Assistant Librarian.	1900-1901

MacMahon, R.	Assistant in Gymnasium.	1894-1895
Mills, Wm. C.	✓ Librarian.	1853-1854
MacDonald, Wm.	Assistant Secretary and Employment Secretary.	1887-1890
MacDonald, Wm.	Assistant Treasurer.	1890-1901
Mehaffey, Geo. W.	General Secretary.	1895-1901
Marnie, Geo. M.	Office Secretary.	1897-1898
Meylan, Dr. G. L.	Medical Director and Physical Director.	1897-1901
Oliver, W. B.	Bible Study Secretary.	1900-1901
Pickersgill, W. C.	College Secretary and M. I. T. Secretary.	1900-1901
Pottle, Geo. V.	Assistant Physical Director, Charlestown Branch.	1900
Rowland, L. P.	✓ Librarian.	1859-1868
Rowland, L. P.	Corresponding Secretary and General Secretary.	1868-1873
Roberts, Robt. J.	Gymnasium Superintendent.	1875-1887
Roberts, Robt. J.	Physical Director.	1891-1891
Robinson, F. W.	Superintendent of Employment.	1890-1891
Robinson, F. W.	Secretary Charlestown Branch.	1891-1901
Robinson, F. W.	Secretary Employment Department.	1900-1901
Reddish, Arthur	Office Secretary.	1891-1893
Rabethge, C. A.	Assistant Physical Director.	1892-1893
Rabethge, Dr. C.A.	Medical Director.	1896-1897
Ruggles, E. P.	Physical Director, Charlestown Branch.	1898-1900
Reed, W. S.	Office and Boys' Secretary.	1900-1901
Roberts, J. P.	Social Secretary.	1900-1901
Rea, Chas. T.	Office and Membership Secretary.	1900-1901
Sargent, Wm.	✓ Asst. Librarian.	1874-1878
Scoville, Jas. S.	Asst. Secretary.	1877-1878
Scheele, C. F.	Assistant in Gymnasium.	1882-1883
Scott, Geo. F.	Asst. in Gymnasium.	1900-1901
Shelton, R. H.	Asst. Secretary and Employment.	1880-1881
Stowell, Geo. M.	Asst. Secretary.	1885-1889
Stafford, A. S.	Membership Sec'y and Sec'y Tremont Row Branch	1885-1888
Small, L. F.	Asst. Superintendent Gymnasium.	1885-1890
Snell, C. B.	Asst. Secretary.	1889-1890
Scheele, F. W.	Physical Director, Charlestown.	1892-1894
Strahan, Jas.	Office Secretary.	1895-1897
Speare, F. P.	Educational Director and Librarian.	1896-1901
Startz, W. J.	Asst. Physical Director.	1896-1897
Startz, W. J.	Physical Director, Charlestown Branch.	1896-1897
Schenck, E. W.	✓ Asst. Librarian.	1898-1900
Sanders, N. E.	Asst. Physical Director.	1898-1901
Taylor, A. C. A.	Librarian.	1857-1859
Teague, F. W.	Asst. Secretary Tremont Row Branch.	1886
Tower, L. N.	Clerk, Superintendent Membership.	1888-1890
Todd, D. R.	Secretary College Department.	1890
Trescott, C. H.	Clerk of Gymnasium.	1892-1894
Thomas, R. C.	College Secretary.	1898
Wild, G. F.	✓ Asst. Librarian.	1858-1859
Waterman, J. F.	Asst. Secretary and Employment Superintendent.	1881-1885
Weis, L. A.	Secretary German Branch.	1882-1884



RT. REV. PHILLIPS BROOKS.

MEMBERS OF THE BOSTON ASSOCIATION BOARD OF
DIRECTORS, 1851-1901,

AND THEIR YEARS OF SERVICE.

Adams, E. D.	3 Yrs.	Cochrane, Alex.	9 Yrs.	Gilchrist, Robt.	13 Yrs.
Adams, Warren P.	11 "	Coe, Henry F.	3 "	Girdler, Richard	2 "
Aldrich, Henry O.	3 "	Collin, Fred'k E.	1 "	Goldsmith, C. W.	1 "
Anderson, James	3 "	Comer, John H.	2 "	Goodwin, John R.	1 "
Andrews, Chas. A.	3 "	Cook, Chas. H.	1 "	Gordon, Jas. M.	2 "
Appleton, Jr., Wm.	5 "	Coolidge, Albert L.	15 "	Gove, Dana B.	3 "
*Atwood, George E.	22 "	Corthell, W. G.	10 "	Gregory, Samuel H.	4 "
Atwood, John O.	2 "	*Covel, A. S.	10 "	Griffin, C. H.	2 "
Ball, Jas. D.	5 "	Crooke, Reuben	2 "	Grout, Alfred	1 "
*Bates, Jacob P.	4 "	Crosby, Wm. K.	1 "	Guild, Geo. W.	1 "
Bates, J. L.	3 "	Currier, O. S.	3 "	Harris, E. N.	1 "
Beebe, Chas. E.	1 "	Damrell, J. S.	3 "	Hartley, Henry A.	4 "
Beeching, Richard	1 "	Dana, R. H.	6 "	Hawley, T. H.	1 "
Bigelow, George F.	1 "	Davis, Chas. S.	1 "	Hawthorne, Robt.	3 "
Bishop, John O.	3 "	Davis, Geo. P.	1 "	Hemenway, H. C.	3 "
Blake, Nelson E.	1 "	Dawson, John A.	2 "	Henderson, Jas. B.	3 "
Blake, Samuel C.	1 "	De Blois, Stephen G.	10 "	Hibbard, S. P.	15 "
Blake, W. P.	3 "	Demond, Chas.	4 "	Hogg, John	9 "
Blanchard, S. S.	4 "	Denny, Geo. P.	5 "	Hopkins, C. A.	4 "
Botsford, Chas. B.	1 "	Dexter, Chas. W.	3 "	Hopkins, S. B.	5 "
Bowdlear, S. G.	1 "	Dickinson, Jr., M. F.	2 "	Horr, Geo. E.	1 "
Breed, Wm. H.	2 "	Dimmock, Wm. H.	1 "	Houghton, C. S.	7 "
Brooks, Jr., Wm. G.	6 "	*Dizer, S. C.	4 "	Howard, A. P.	1 "
Bullard, G. W.	3 "	Dow, Benj.	1 "	Hunt, F. W.	6 "
Bullevant, Wm. M.	5 "	Dunn, E. H.	11 "	Hyde, Henry D.	5 "
Butler, Chas. S.	10 "	Durant, Henry F.	1 "	Hillsley, D. P.	1 "
Butler, John H.	2 "	Dutton, E. P.	1 "	Jameson, Humphrey	2 "
Byam, C. F.	5 "	Dyer, Jr., Micah	1 "	Jameson, Wm. H.	4 "
Capen, Samuel B.	1 "	Eastman, B. M.	1 "	Jenks, Chas. W.	2 "
Carpenter, Cyrus	1 "	Eastman, Edmund T.	4 "	*Johnson, Arthur S.	12 "
*Carr, John	1 "	Eldridge, Elisha D.	2 "	Johnson, Jr., Sam'l	3 "
*Carter, S. B.	2 "	Ellicott, Jos. P.	2 "	Jones, Wm. E.	1 "
Caswell, Thos.	2 "	Ellis, Albert	2 "	Keep, Edwin	1 "
Chamberlin, A. W.	10 "	Ferguson, Albert F.	4 "	Keep, Samuel H.	3 "
Chaplin, H. W.	2 "	Field, Alfred D.	1 "	Kellogg, C. D.	6 "
Chapman, Albert H.	4 "	*Fisk, Everett O.	7 "	Kelso, Geo. R.	2 "
Chase, Henry S.	1 "	*Foss, E. N.	7 "	Kewinkleberger, D.	4 "
Chase, Lincoln H.	1 "	Fowler, M. Field	3 "	Kidner, Reuben	1 "
Chase, Lucius A.	3 "	Frame, Jas.	1 "	Kilbourn, D. W.	3 "
*Chase, Walter G.	4 "	French, J. D. W.	15 "	Kimball, O. D.	3 "
Child, Wm. C.	2 "	Frost, Henry	10 "	Kuhn, Hamilton	4 "
Chipman, Geo. W.	4 "	Frothingham, C. H.	3 "	Kyle, Warren O.	11 "
Clark, B. C.	5 "	Frye, J. F.	1 "	Lane, Chas. L.	1 "
Clark, R. M.	1 "	Furness, Henry	5 "	Lane, G. H.	3 "
Clement, J. G.	1 "	Gardner, C. R.	1 "	Lane, S. G.	1 "
Clinch, J. M.	7 "	Gardner, G. W.	2 "	Langford, Wm. S.	2 "
Coburn, Geo. W.	5 "	Gilbert, Henry C.	2 "	Leavitt, J. T.	1 "

*Now serving.

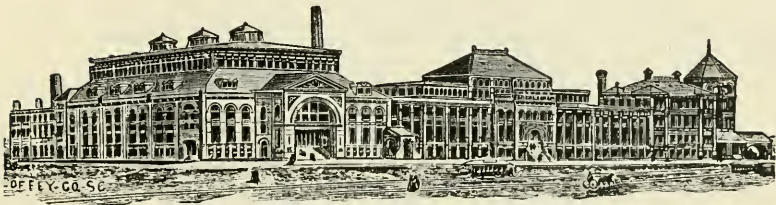
118 HISTORY OF BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

Leonard, Geo. II.	1 Yrs.	Pinkerton, J. M.	1 Yrs.	Sturgis, W. C.	1 Yrs.
Letts, Chas.	2 "	Pitkin, C. L.	4 "	Stutson, Geo. H.	2 "
Lincoln, Henry E.	2 "	Pond, Moses W.	15 "	Suter, Hales W.	3 "
Lincoln, Wm. II.	4 "	Putnam, E. M.	1 "	Swift, Elijah	2 "
Linscott, D. C.	2 "	Pycott, Thos. S.	2 "	Tarbell, L. L.	2 "
Littlefield, C. J.	1 "	*Quincy, Josiah II.	9 "	Taylor, O. T.	9 "
Loomis, C. G.	4 "	Rand, Franklin	3 "	Taylor, S. G.	1 "
Loring, Samuel II.	1 "	Rand, Geo. C.	1 "	Tead, Edw. L.	2 "
Lovejoy, Wm. B.	1 "	Reed, Dr. G. S.	1 "	Tenny, Alonzo C.	2 "
Low, Thos. C.	4 "	Richardson, H. W.	2 "	Thomas, Edw. I.	1 "
Lyman, Seymour	3 "	Roddy, M. L.	2 "	Thompson, C. D.	1 "
Magee, Jos. P.	1 "	Rogers, G. H.	1 "	Tilston, Edw. G.	4 "
Mainland, John Y.	13 "	Roundy, W. H.	3 "	*Tinkham, Geo. H.	1 "
Mair, Wm. W.	2 "	Rummery, W. M.	8 "	Tobey, Edw. S.	1 "
Martin, Pearl	1 "	Russell, Chas. Theo.	2 "	Torrey, Bradford	1 "
Martin, Wm. II.	5 "	Russell, F. C.	2 "	Tourtellot, Sam'l W.	1 "
Mason, M. B.	2 "	Salmon, Dr. I. A.	1 "	Tourjée, Eben	1 "
McAuslin, John	1 "	Sawyer, Arthur W.	16 "	Towle, Geo. B.	1 "
McLean, Roland	1 "	*Sears, Francis B.	5 "	Trundy, T. R.	1 "
McLellan, Geo. A.	1 "	Shepard, H. N.	2 "	Tufts, Edwin O.	1 "
McPherson, E. M.	17 "	*Shepard, John	6 "	Upham, Henry	2 "
Merriam, Jas. W.	1 "	Shute, Eben	3 "	Vialle, Chas. A.	3 "
Merrill, Moses	4 "	Shute, T. B.	4 "	Vinton, Hammond	1 "
Merritt, Geo. W.	2 "	Simpson, D. P.	1 "	Warren, J. Sullivan	13 "
Millis, H. L.	3 "	Simpson, Jr., John K.	5 "	Washburn, Geo. F.	1 "
Miner, Geo. A.	10 "	Slafter, W. F.	1 "	Watts, Francis O.	2 "
*Murdock, Wm. E.	3 "	Sleeper, Jacob	1 "	Waters, Edwin F.	1 "
Newcomb, Jr., Norton	2 "	Sleeper, J. K. C.	1 "	Watson, E. M.	1 "
Nickerson, Pliny	6 "	Smith, Albert C.	2 "	Watters, Wm.	3 "
Norcross, C. O.	2 "	Smith, Erastus	4 "	Weed, A. S.	15 "
Norris, A. L.	3 "	Smith, Franklin W.	4 "	Wentworth, O. M.	8 "
Norwell, Henry	1 "	Smith, Louis E.	1 "	White, James	1 "
Noyes, Geo. N.	1 "	Snow, Barna S.	4 "	Whittier, A. R.	3 "
Paine, G. F. D.	3 "	Snow, Daniel E.	4 "	Whitmore, Chas. J.	3 "
Paine, John S.	1 "	Speare, Alden	7 "	*Whiting, Irving O.	21 "
Parker, Jos. G.	3 "	Spenceley, S. G.	3 "	Winch, C. M.	2 "
Parker, R. J.	1 "	*Stanwood, A. G.	1 "	Winkley, Swain	1 "
Parker, Samuel D.	1 "	Stearns, R. H.	1 "	Wise, Daniel	2 "
Patten, C. C.	4 "	Stedman, Francis D.	3 "	Wood, C. F.	1 "
*Perkins, Chas. W.	3 "	Stedman, Geo. E.	1 "	Wood, Frank	12 "
Perkins, Jos. J.	3 "	Stimpson, I. Hall	1 "	Woods, Jos. W.	3 "
Perry, F. A.	5 "	Story, Jos.	4 "	Woodvine, Dr. D. G.	17 "
Persons, Alonzo W.	2 "	Story, Wm. F.	2 "	Woodworth, A. S.	13 "
Pierce, Carlos	4 "	Strong, E. A.	1 "	Wright, Luther A.	1 "
Pierce, Chas. W.	1 "	Sturgis, Jr., Russell	21 "		

* Now serving.

INTERNATIONAL JUBILEE CONVENTION.

BOSTON, JUNE 11-16, 1901.



CONVENTION HALLS—MECHANICS BUILDING.

BOSTON JUBILEE EXECUTIVE COMMITTEE.

JACOB P. BATES, *Chairman.*

HON. JOHN L. BATES, *Vice Chairman.*

JOHN CARR, *Treasurer.*

GEO. W. MEHAFFEY, *Secretary.*

ATWOOD, GEO. E.

BREWER, D. C.

JOHNSON, ARTHUR S.

LOGAN, JAMES

MCCRILLIS, A. B.

SHUMWAY, F. P.

SAYFORD, S. M.

WOODWORTH, A. S.

ARMSTRONG, R. M.

COVEL, A. S.

CARTER, S. B.

MINER, GEO. A.

MOORE, HENRY M.

MURDOCK, WM. E.

QUINCY, JOSIAH H.

WHITING, I. O.

WALDRON, REV. D. W.

VOLUNTEER COMMITTEE MEN

(Exclusive of Board Members)

WHO HAVE SERVED FOR FIVE CONSECUTIVE YEARS OR MORE.

ABBE, H. T.	MARGESON, I. I.
ALLEN, ELMER H.	MARTIN, R. C.
ALLEN, GEORGE, JR.	MATTHEWS, J. D.
BALLOU, J. E.	McFADDEN, V. E.
BLEWETT, H. B.	McLEAN, ALPINE
BRADFORD, L. B.	McPHERSON, J. P.
BRIGHAM, W. D.	McWILLIAMS, ANGUS
BROUGHTON, N.	MERRILL, G. A.
BURR, GEORGE V.	MIDDLETON, RICHARD
CHASE, O. N.	MURPHY, W. F.
CHIENERY, DR. E.	NILES, DR. E. S.
CONE, J. W.	NORRIS, Z. A.
CONNELL, THOMAS	POND, A. E.
CORBIN, H. E.	PROCTOR, JOHN C.
DAMON, F. M.	RAY, P. P.
DREW, H. S.	REED, GEORGE F.
EAMES, DR. G. F.	ROBERTS, T. D.
EATON, C. A.	ROOTS, W. H.
FIELD, J. HOWARD	SABLES, C. W.
GAYLORD, F. A.	SANFORD, JOS. A.
GILMAN, E. A.	STEERE, T. R.
GRAVES, W. H.	SWETT, DR. L. M.
GRUBB, T. T.	TROWBRIDGE, E. A.
HALL, E. H.	TOWLE, L. D.
HARRIS, E. A.	UFFORD, C. A.
IRWIN, C. M.	UPHAM, H. S.
JAMIESON, R. C.	URICH, DR. JOHN H.
JOHNSTON, CHARLES T.	WATERMAN, F. A.
LAKIN, GEORGE F.	WILSON, GEORGE O.
LEONARD, J. J.	WOOD, C. H. W.



J. M. BEEBE.

(Received too late to include in group of Trustees.)

NOTE ON THE FOUNDING OF THE BOSTON
ASSOCIATION.

RUSSELL THOMPSON.

THAT Captain Thomas V. Sullivan must be pronounced the founder of the Boston Young Men's Christian Association is made evident from the following material collected for preservation with this history of the Association. There is also presented such evidence, as found, in regard to that which inspired him in his effort, and the extent to which the famous Van Derlip letter had an influence in the starting of the Boston Association.

Much conflict of view is shown in the passing historical references to the origin of the Boston work which were made from time to time through the decades following that start. This conflict is largely over the question whether the Van Derlip letter was that which inspired Captain Sullivan to the effort without which the Association would not have been started as it was, or whether the letter was brought from a long, half-forgotten retirement and published as the result of those efforts. While no doubt exists that Captain Sullivan is to be called the founder of the Boston Association, there is much less good testimony as to the inciting cause by which he was moved.

Statements have been made that the letter constituted that cause; that Captain Sullivan's efforts and the letter's appearance were contemporaneous and independent; that a movement among young men started by him brought out the letter; that the latter was printed because he had given the editor certain information which brought it to mind; and one, even, that Sullivan brought the letter to the *Watchman* office, urging its publication.

Years after the happenings involved, there appeared a statement that Captain Sullivan (as a sea captain) had on one of his voyages visited the London Association rooms, and appearing in Boston harbor in the fall of 1851 had begun an agitation for a Boston Association. This gained such firm hold that it is historically important to call attention to the fact that Captain Sullivan never saw the London Association. He quit the seas in the 30's, before that Association was founded. His children stated, while material for the present work was being gathered,

that he made no trans-oceanic voyage in the time when the London Association existed, and in a list of events in his life which he left there is no reference to such a voyage, while matters of less importance are mentioned.

This supposed trip to England had often been used as explaining Captain Sullivan's incentive for starting the society.

If the Van Derlip letter was that which incidentally prompted the founding of the Boston Association, the letter in itself as printed in the *Watchman and Reflector* on October 30, 1851, did not purport to be such a prompter. There is no suggestion within it of the desirability of starting a Boston copy of the London development. But curiously enough such suggestion does appear in a partial copy of the letter printed in the *Young Men's Era* of June 14, 1894, where to the last sentence, "This is best of all," of the original in the *Watchman*, this sentence is added: "I have detailed the foregoing facts, fondly hoping that the good example may be followed." This interpolation, inadvertently copied into "A History of the Young Men's Christian Associations" (Doggett), does not appear in a complete copy of the letter furnished by Mr. Van Derlip to the *Association Monthly* of June, 1871, although the latter copy at the outset contains a date (June, 1850), while the original in the *Watchman* bears none. Mr. Van Derlip was not present at the Boston Association's first meetings, and apparently was not aware at the time of the Boston movement, although a member of the New York Association as early as 1853.

While circumstances strongly suggest that the Van Derlip letter constituted the incitement to Captain Sullivan, and such it may have been, the whole sum of evidence in hand prompts the judiciously cautious mind to be slow in making a positive pronouncement. It might seem that had it been so, Mr. Daniel S. Ford, who handled the letter copy in the *Watchman* office would have used the word "originate" instead of "accelerate" in the statement immediately to be noted, and such, it was definitely recalled, he did not do. The question naturally arises in an examination of the different reports, Was there not some sort of ground, in fact, for the notion that it was due to Captain Sullivan that the letter was taken from its long retirement? Further, if the view that it was the letter which prompted the beginning, be taken, explanation for the letter's appearance remains to be found, and Mr. Ford appears to have left no statement as to what that was, just as nothing from Captain Sullivan himself appears available touching that which prompted his promotion.

Mr. W. N. Hartshorn, Mr. Ford's son-in-law and associate on the

Youth's Companion, said in 1901: "Mr. Ford told me repeatedly in his lifetime that it was he who received the letter from a correspondent about the London Association. He said he did not think it of enough interest at the time to publish, that he pigeon-holed it, and that afterwards something (he did not say what) called it again to his attention, when he edited the matter and ran it. He said he felt afterwards that its publication did much to accelerate the movement in the United States. Accelerate is the word that fits my impression of what he said, not originate. I am quite certain that Mr. Ford had nothing to do with the originating meetings, and that he did not call them."

Mr. R. M. Armstrong thus relates an interview bearing upon this subject: "Mr. Sturgis called upon Mr. Ford about an Association matter, and Mr. Ford took occasion to tell Mr. Sturgis the part he had in the inception of the Association movement. . . . The letter came to him, and after looking it over hastily he placed it in his desk, where it lay for several months. One day he was impressed to take it out and read it. After reading it carefully he ordered it printed in his paper. Mr. Ford said he believed the Lord was in the movement, and that if the letter had been printed at the time it was received, people would not have been ready for the organization."

Rev. Henry Hinckley, a pastor in 1901 of the Ruggles Street Baptist Church, states that while he was in the printing room of the *Watchman and Reflector*, as a boy, about 1845 or '46, Mr. Ford handed him a clipping describing the London Association, which he set up for use in the *Watchman*. That this had any effect in Boston is not now apparent. It serves to indicate the importance of the personal promoter in the origination of a movement for organization.

The time elapsing between the writing and the appearance of the Van Derlip letter has a certain bearing on the inquiry as to that which brought it out. Mr. Richard C. Morse, then editor of the *Association Monthly*, wrote in that paper for June, 1871, "The following communication was sent to us by Mr. George M. Van Derlip," in which communication the latter says: "I send you a copy of the letter of which we were speaking, written during a vacation in my sophomore year in college, twenty years ago. Special attention was directed to it, and a meeting was called to consider the matter of forming a similar society in Boston." In transmitting the copy to Mr. Morse, Mr. Van Derlip affixed a date, June, 1850, not appearing in the original in the *Watchman*, although the matter is otherwise like the latter.

In a Unitarian publication of Boston at the time both the Young Men's Christian Association and the Young Men's Christian Union were

being formed, occurs a passing statement that prior to the Association movement an organization to include all of every denomination was in contemplation.

The following from the *Watchman* of January 16, 1873, is injured in its historical value by the error in which it abounds: "The circumstances connected with the movement here are as follows: A young man by the name of George M. Van Derlip (now a director of the New York Association) sailed from Boston in 1851 for an extended tour of the Continent, as a correspondent of the *Watchman and Reflector*. In a visit to the Young Men's Christian Association of London he was impressed with the value of such an institution in America, and wrote an extended account of the same.

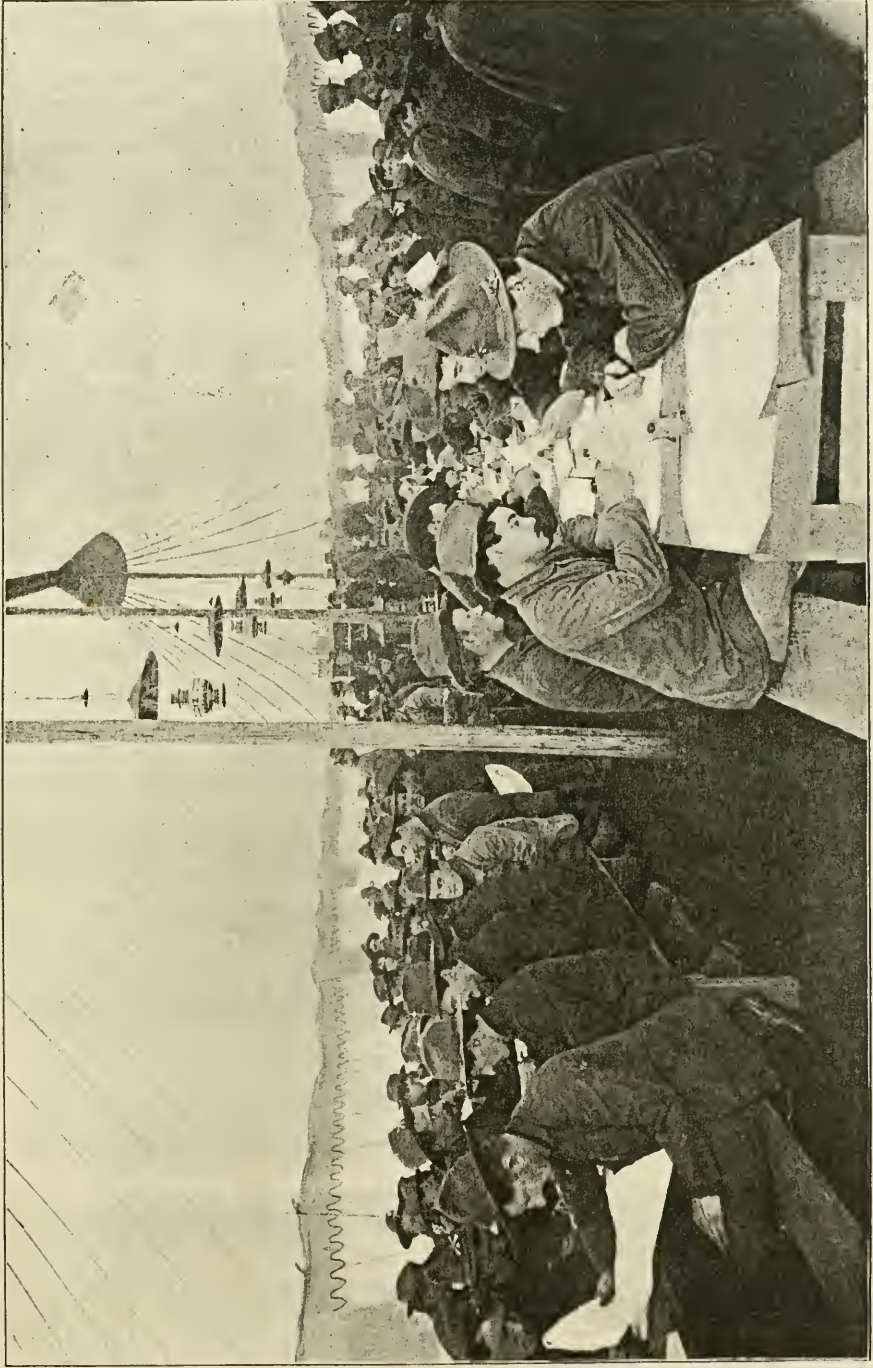
"Captain T. V. Sullivan, a shipmaster, and a member of Harvard Street Baptist Church of this city, while in that port in the same year, visited and became interested in the work, and upon his return home gave us such facts that we took the article previously received from Mr. Van Derlip and published it in full. This awakened such interest in the subject that the following week a meeting was called in the Old South Chapel, which resulted in the organization of the Association in December, 1851, as stated above."

Among the errors in this freely off-hand account are the following: That Van Derlip sailed in 1851; that it was from Boston; that he made a tour of the Continent as a correspondent for the *Watchman*; that there is any evidence of his being impressed with the value of such an institution in America; that Captain Sullivan was in London in 1851, and that the first meeting was in the Old South Chapel, a week after the letter's appearance.

An earlier statement of the notion that Sullivan visited London appears in the Annual Report of the Boston Association for 1868: "In 1851 a young man from Boston visited that Association and wrote an account of their work for the *Watchman and Reflector*, and almost simultaneously with that a Christian sea captain, who had attended meetings in their rooms, arrived in port and urged the formation of a Young Men's Christian Association in Boston."

Mr. L. P. Rowland, the first Secretary of the Boston Association, made the following memorandum in 1883:—

"Captain Sullivan, a Boston sea captain, in a voyage to London in 1851, visited the Young Men's Christian Association of that city, and became so deeply impressed with the efficiency of its plans for the saving of young men, that on his return to Boston was the means of a conference of some fifty or sixty young men of the churches being called together to



TYPICAL ASSOCIATION ARMY TENT—SPANISH-AMERICAN WAR.
Fifth Massachusetts Regiment, Greenville, S. C., Winter of 1898-1899.

hear a statement from him, and to consider the feasibility of the organization for this work in Boston. The editor of one of the religious papers of the city, the *Watchman and Reflector*, hearing of the movement of the young men of Boston, remembered that a year previous an article had been sent him from London by a Mr. G. M. Van Derlip, a young man who had asked the privilege of corresponding with this paper on his leaving Boston. The article had been casually read by the editor, and counted then of so little importance that it was thrown aside, and but for this effort of Captain Sullivan would never have been heard from. But the community thus aroused to the importance of this great work, the article in question was hunted up and published as another influence in the chain of circumstances which resulted in the organization of the Boston Association." The value of this account is injured by containing a recognizable amount of error.

Mr. Franklin W. Smith, in answering a question in 1901 concerning that which prompted Captain Sullivan, said, "I can recall only his mention of it as original."

Later he recalled having in an address in Jayne's Hall, reported in *The Philadelphia Bulletin* of November 3, 1858, mentioned the matter, and said: "According to the report I then stated that the origin of the Boston Young Men's Christian Association was by a suggestion of Captain Sullivan that he read a letter in the Christian *Watchman* giving an account of the London Young Men's Christian Association."

Matter of weight, by reason of its early appearance, is to be found in papers printed within a month or so after the society's first meeting.

The *Boston Journal* of December 23, 1851, says:—

"The subject was suggested by seeing a notice of the operations of a similar society in London."

The *Watchman and Reflector* of January 15, 1852, states: "The formation of this Association was suggested by an account of the London Young Men's Christian Association, which was published in the *Watchman and Reflector* of October 30, 1851."

The *Boston Traveler*, January 6, 1852, said, "Captain Sullivan, whom the Moderator styled the Father of the Association, presented a Hawaiian Bible."

The *Boston Daily Journal*, same date, mentioned "Captain Sullivan, the seaman's missionary, who was introduced as the father of this Association."

Mr. Pliny Nickerson, one who attended the first meeting, said in 1901 that "Captain Sullivan was the founder without question." He stated that it was Captain Sullivan who called the first meeting in the

Central Congregational or Winter Street Church of December 15th, and that this was the first gathering of all. Captain Sullivan, he states, gave the notice in person by visiting the stores and other places of business where he would find young men. In this way he himself, Mr. Nickerson, was invited, and thus first knew of the movement. Mr. Eleazer Boynton said also that it was Captain Sullivan who called this first meeting, and Mr. Franklin W. Smith also states that he was notified of the meeting by Captain Sullivan, though, as he recalls, some others were in his company at the time.

On the first page of the Boston Association minutes, relating the meeting on December 15, 1851, is this entry: "After prayer had been offered, Captain T. V. Sullivan, of the Marine Mission at Large, presented a paper suggestive of a plan for the organization of an Association."

In resolutions of the Boston Association Board on the death of Captain Sullivan, January 10, 1859, occurs the sentence, "We bear in grateful remembrance his agency in establishing, and his numerous labors for, this Association."

Mr. L. P. Rowland, who came into the Boston Association work a little earlier than the last mentioned date, wrote in 1901, "We all counted Captain Sullivan as the father of the Boston Young Men's Christian Association in those days."

The Watchman and Reflector of February 13, 1873, says: "Rev. R. S. Stubbs, who is Chaplain of the St. Louis Bethel, writes to us under date of February 3d: 'I see in a late number of the *Watchman and Reflector* an article on the Young Men's Christian Association. . . . Boston is indebted very largely to an energetic and earnest member of that communion (Captain T. V. Sullivan) for the establishment of the Young Men's Christian Association in that city. At the time of the organization I was an assistant missionary in his office, and was with him early and late, and was witness of the intensity of his application to the great problem of establishing this organization in the city. Many a night Captain Sullivan remained in his office until 10 and 11 P. M. in maturing the draft of a constitution that should be acceptable and effective.'"

A writer who signed himself "Whiting" wrote for the *Watchman and Reflector* of February 27, 1873: "That Captain Sullivan was the originator of the Y. M. C. A. we have no room for doubt, since we remember full well the time when he had the subject first in contemplation; the time also when he told us he had instrumentally the starting of that enterprise."

Members of Captain Sullivan's family stated in 1901 that he regarded himself as the founder of the Boston Association, and often mentioned it with satisfaction.

If a theory be based on the foregoing matter, and only that, and excluding from considering statements which are found associated with conspicuous error, it would be: George M. Van Derlip wrote an account of the London Association for purely descriptive reasons, forwarded to the *Watchman and Reflector* office. Mr. Daniel S. Ford, for some unknown reason, brought it from a long retirement for publication, and this publication prompted Captain, sometimes known as Rev. Thomas V. Sullivan, to promote the formation of a Boston Association, thereby becoming its generally recognized founder.

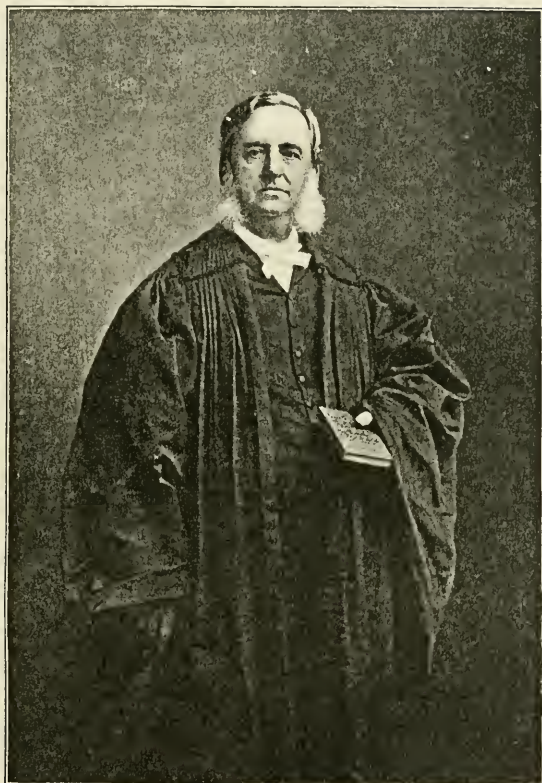
JUBILEE PROGRAMME INTERNATIONAL CONVENTION
OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA,
BOSTON, MASS., JUNE 11 TO 16, 1901.
(Place of Session, Mechanics Hall.)

TUESDAY, JUNE 11.

- 8.30-11 A. M. Special study of the extensive Jubilee Exhibit of Association work.
- 11 A. M. Convention called to order by the retiring President. Election of committee on nomination of officers.
- 12.30 P. M. Luncheon. The luncheons during the week will be provided by the friends of the Boston Association for regular delegates.
- 3.30 P. M. TRINITY CHURCH, COPLEY SQUARE.
United Praise Service, under the direction of Rev. Charles Cuthbert Hall, D.D., New York.
- 7.30 P. M. Welcome Meeting. Mr. William E. Dodge, New York, presiding.
Welcome addresses: Hon. Thomas N. Hart, Mayor of Boston; Hon. John L. Bates, Lieutenant Governor of Massachusetts; Mr. Henry M. Moore, Boston.
Responses: Mr. C. T. Williams, Montreal; the Chairman of the evening.
Great Facts in the Half Century of Work of the Young Men's Christian Association in North America. Hon. John J. McCook, New York.

WEDNESDAY, JUNE 12.

- 8.30-9 A. M. ASSOCIATION HALL, 458 Boylston Street. Meeting for Prayer. Rev. J. Wilbur Chapman, D.D., New York, Leader.
- 9.30 A. M. The Relation of the Young Men's Christian Association to the Churches. Right Rev. Henry C. Potter, LL.D., Bishop of the Diocese of New York; Pres. W. H. P. Faunce, D.D., of Brown University, Providence, R. I.; Rev. Francis E. Clark, D.D., Boston.
The Contribution of the Association toward the Solution of the City Problem. Mr. Herbert B. Ames, Montreal.
Jesus Christ, Lord of All. Right Rev. Maurice S. Baldwin, D.D., Bishop of the Diocese of Huron, London, Ont.
- 2.30 P. M. The Contribution of the Association to the Promotion of the Welfare of the Commercial and Industrial Classes. Mr. E. L. Shuey, Dayton.
The Contribution of the Association to the Physical Development of Young Men. Pres. G. Stanley Hall, of Clark University.
Greetings from European National Unions.
- 7.30 P. M. Army and Navy session.
Addresses by Rear Admiral F. J. Higginson, Maj. Gen. Joseph Wheeler, Mrs. E. A. McAlpin, Capt. A. V. Wadhams, Capt. Richmond Pearson Hobson.
- 9.30 P. M. MUSEUM OF FINE ARTS, COPLEY SQUARE. Reception to delegates and friends, tendered by the Trustees of the Museum and Women's Auxiliaries of Massachusetts and Rhode Island Associations. Members of the International Auxiliary, and prominent officers of the Army and Navy, will assist in receiving.



REV. ALEXANDER MCKENZIE, D.D.

A Charter Member and Commemorative Service Orator,
Old South Meeting House, June 13, 1901.

THURSDAY, JUNE 13, JUBILEE DAY.

- 8 30 A. M. ASSOCIATION HALL. Special Thanksgiving service. Rev. J. Wilbur Chapman, D.D., Leader.
- 9.30 A. M. The Fundamental Principles of the Young Men's Christian Associations. Cephas Brainerd, Esq., New York.
Outstanding Lessons of Fifty Years' History of Associated Work for Young Men. Judge Selden P. Spencer, St. Louis.
The Principal Aim and Crowning Achievement of the Associations. Rev. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
- 1.30 P. M. STATE HOUSE. Reception by Hon. W. Murray Crane, Governor of Massachusetts.
- 2.30 P. M. OLD SOUTH MEETING HOUSE, Washington Street. Commemoration Service. Unveiling Tablet where the Boston Association was formed. Mr. Franklin W. Smith, Washington, D. C., presiding. Address by Rev. Alexander McKenzie, D.D., Cambridge.
- 4.30 P. M. FANEUIL HALL, Dock Square. Special service. Addresses by Lieut. Gov. John L. Bates, Mayor Thomas N. Hart, and others.
- 4 30 P. M. HOTEL VENDOME. Meeting of Pioneer Members. Banquet at 5 P. M.
- 7.30 P. M. Hon. John J. McCook presiding.
The Railroad Young Men of North America. Addresses by Pres. Lucius Tuttle, of the Boston and Maine Railroad, and other prominent railroad officials.

FRIDAY, JUNE 14.

- 8 30 A. M. ASSOCIATION HALL. Meeting for Prayer. Dr. L. W. Munhall, Leader.
- 9.30 A. M. The Contribution of the Association to the Welfare of Boys. James H. Canfield, LL.D., New York.
The Application of the Truth of God to the Daily Life of Young Men. Prof. E. I. Bosworth, Oberlin, Ohio.
The Influence of the Holy Spirit Indispensable to a Right Understanding of the Scriptures. Prin. William Caven, of Knox College, Toronto.
A Right Life an Essential Factor in Understanding the Word of God, and in Maintaining Faith in it. Rev. W. W. White, D.D., Montclair, N. J.
- 2.30 P. M. SECTION MEETINGS.
- (1) *Physical Work*. Frederic B. Pratt, Brooklyn, N. Y., presiding.
The Necessity for Voluntary Exercise by the Modern City Young Men.
Christian Character in Athletics.
The Physical Department as a Religious Agency.
- (2) *Religious Work*. Mr. Edwin F. See, Brooklyn, N. Y., presiding.
The Contribution of the International Committee toward the Development of the Religious Work of the Associations of North America: (a) In promoting Bible study; (b) In stimulating evangelistic effort; (c) In developing the missionary spirit.

How can the International Committee render a larger and more effective Service to the Associations in the effort to meet the Religious Needs of Men? (1) Through Bible classes; (2) Through evangelistic meetings; (3) Through Association effort in mission lands.

- (3) *Boys' Work.* James H. Canfield, LL.D., presiding.
A Boy's Religion.
The Relation of the International Committee to the Development of Boys' Work.
- (4) *Railroad Men.* Mr. B. D. Caldwell, Traffic Manager, D., L & W. Railroad, presiding.
The Contribution of the Railroad Department to the Religious Life of Railroad Men.
Some lessons from the past, and application to the railroad work of the future.
Question Drawer.
- (5) Reception of representatives of Student Associations and of Christian Student Movements at Harvard University.
- 7.30 P. M. The Contribution of the Association to the Moral and Religious Life of the Universities and Colleges. Pres. Francis L. Patton, LL.D., of Princeton University; Pres. Cyrus Northrop, LL.D., of the University of Minnesota; Pres. Booker T. Washington, of Tuskegee Institute, and other speakers.

SATURDAY, JUNE 15.

- 8.30 A. M. ASSOCIATION HALL. Meeting for Prayer. Rev. John H. Elliott, Leader.
- 9.30 A. M.—1 P. M. The Need of a More Aggressive Warfare Against the Forces which are Destroying Young Men. Rev. J. M. Buckley, D.D., New York.
The Need of a Jubilee Endowment for the International Work. Walter C. Douglas, Philadelphia.
The Need of an Overwhelming Sense of Christ in our Work. Mr. Robert E. Speer, New York.
- Afternoon. No session.
- 7.30 P. M. Regions Beyond in the Realm of Work for Young Men:—
(1) The 7,000,000 Young Men of our Small Towns and Country Districts. Pres. W. F. Slocum, LL.D., of Colorado College, Colorado Springs, Col.
(2) The Masses of Young Men Untouched by our Associations in the Great Cities of the United States and Canada. Hon. James H. Eckels, Chicago.

SUNDAY, JUNE 16.

- 9 A. M. NEW OLD SOUTH CHURCH, COPLEY SQUARE. Meeting of delegates only.
Address on "Ye Shall Receive Power."
- 3 P. M. Men's Meeting. Fred B. Smith, Chicago.
- 7.30 P. M. The Unnumbered Multitude of Young Men of Non-Christian Lands.
Farewell meeting, focusing the great thoughts of the Convention.

MONDAY, JUNE 17.

- Pilgrimage to Plymouth.
Oration, "The Spirit of the Puritans the Spirit for the Young Men of the Twentieth Century." Rev. Alexander McKenzie, D.D., Cambridge, Mass.
Luncheon will be provided for regular delegates by the Boston Association.

1851



1901

AT THE END OF FIFTY YEARS
OF SERVICE TO YOUNG MEN
THIS TABLET IS PLACED TO
COMMEMORATE THE ORGANI-
ZATION OF THE FIRST YOUNG
MEN'S CHRISTIAN ASSOCIA-
TION IN THE UNITED STATES
IN THE CHAPEL OF THIS
CHURCH, DECEMBER 29, 1851

TENEO ET TENEOR.

COPY OF COMMEMORATIVE TABLET PLACED JUNE 13, 1901, IN
THE OLD SOUTH MEETING HOUSE.

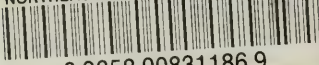
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